

1
2

SOME FARTHER
REMARKS,
PARAGRAPH by PARAGRAPH,
UPON
PROPOSALS

Lately publish'd for

A New EDITION
OF A

Greek and Latin Testament,

BY

RICHARD BENTLEY.

CONTAINING

A full Answer to the Editor's late Defence of his said
PROPOSALS, as well as to all his Objections there made
against my former REMARKS.

*Imperitiam tuam nemo potest fortius accusare, quam Tu ipse
dum scribis. Hieron.*

— *Occupatus ille eruditione secularium literarum scripturas
omnino sanctas ignoraverit; & nemo possit, quamvis eloquens,
de eo bene disputare, quod nesciat. Ibid.*

By **CONTERS MIDDLETON, D. D.**

L O N D O N: *R*

Printed for T. BICKERTON at the Crown in Pater-noster Row.
M. DCC. XXI. (Price 2 s.)

SOME FURTHER

REMARKS

PARAGRAPH BY PARAGRAPH

PROPOSALS

FOR THE

A NEW EDITION

OF A

GRACE AND FAITH

RICHARD BENTLEY

AND

A full answer to the Liberator's attack on the
Proposals, and a full exposure of his
agony in his own words.

THE

LIBERATOR'S

ATTACK ON THE

PROPOSALS

FOR THE

NEW EDITION

OF A

GRACE AND FAITH

THE
PREFACE.



S soon as my Remarks were published finding that I was threatned with an Answer, I began, one may imagine, to be in no small Pain for my self; especially when I recollected, that it was an old Trick with our good Christian Editor, to talk weakly often out of Design, ^(*) to dissemble his Strength, and keep his Arguments out of Sight, on purpose to draw some forward, wrangling Loggerhead into his Net, and so make a little Mirth and Sport with him for the Entertainment of the Learned. I could not help fancying, that I had swallowed the Bait, and was certainly caught in one of his Critical Traps; I began to reflect that his Proposals could hardly be so weak, as they appeared, without some Trick, some Design at the bottom; and that as shallow as I thought them, they might probably be found at last to be plena sensibus, * full of deep, latent, * p. 22. recondite Senses, such as my poor Capacity could not fathom; and that I was now to be made an Example of, for a

(*) Non raro etiam data opera brevior contractiorque fui, consulto viribus parcens, & quæ in promptu mihi erant, opes dissimulans; ut stolidi & ad depugnandum parati se in laqueos inopinantes induerent, risum jocumque nasutioribus daturi. Vid. Benrl. Not. in Horat.

The P R E F A C E.

Warning to all future Nibblers at the Fame and Learning of this Great Man.

But his Answer no sooner appeared, than all my Fears were at an End; for I presently found, that I had put him past his joking, and that instead of diverting himself and his Brother Critics at my Expence, the Jest was much more likely to end upon himself: For tho' his Title promised us a full Answer to my Remarks, yet I observed, that he had passed over many material ones, without any Answer at all; and that where he had exerted all his Skill and Pains, his Reasoning was so evasive, so prevaricating, and so little to the Purpose, as to give me only a farther Opportunity of demonstrating the two things I had undertaken, viz. his great Ignorance of Ecclesiastical Antiquity, and the main Points in Dispute; as well as his manifest Incapacity for the Work now upon his Hands; an Edition of the New Testament.

But what was the most surprizing in this extraordinary Piece of his, was to find it to be in Fact a most virulent and malicious Libel upon Dr. Colbatch, a Reverend and Learned Member of his College, on Pretence of his being the Author of the Remarks; tho' he could not possibly be ignorant, long before his Book was published, that this worthy Gentleman was perfectly unconcerned in the Controversy; wholly out of the Question; and had not any Share or Part at all in advising or assisting me on the Occasion. For I no sooner heard, that some of my Friends were suspected by him, but to prevent any Inconvenience which might befall such of them as were more immediately under his Power, I freely owned my self the sole Author, gave Commission to my Acquaintance to make no Secret of it any where; and was informed, at different times, by several of them, that they had assured some of his principal Friends and Confidants of the Truth and Certainty of it, to their own Knowledge. Dr. Colbatch on the other hand, did from the beginning (as he afterwards thought fit to declare by a printed Advertisement) constantly

THE PREFACE.

stantly disclaim the Imputation in such a publick and open Manner, as must of Necessity come to the Knowledge of our Editor.

But tho' he knew very well the true Author, yet he was resolved to dissemble it, for the double Pleasure it would give him of abusing Dr. Colbatch, and shewing his Contempt of me. He has long made it his Business to represent me every where as a worthless, insignificant Mortal; the Musical Conyers; † the Publisher of other Mens Labours. He began the Controversy in the College, by writing a most false and scandalous Libel upon me by Name, as well as all the other Fellows of the Society who were Petitioners against him to the late Bishop of Ely. And to have owned me for the Author of Remarks, which the World had received with Approbation, would have been little better than giving himself the Lie; to own, that I could produce any thing, in the Way of Learning considerable enough to merit an Answer from him, was a Mortification too severe for him to submit to.

*As to the Merit of his Performance; nothing sure was ever contrived or conducted so injudiciously. He represents my Remarks * as the Product of meer Spleen and Envy; yet gives me the only Satisfaction a splenatic Writer could wish, of seeing, that they have stung him to the quick, and galled him most effectually. He would have them looked upon as trifling and contemptible; † yet † will needs have them written by a Person eminent and distinguished in the University for his Learning. His Business is to shew what singular Talents he has for an Editor of the New Testament; yet he has convinced us by his manner of Writing, that he has never read with any Effect, or studied with any Care the very Books he pretends to publish.*

Some People have observed, that the only Way of entering into the true Spirit and Sentiments of an Author, is to put our selves, in Imagination at least, into the very Circumstances he was in at the Time of his Writing.

The P R E F A C E.

But our Editor is so far from accommodating himself to the Character and Condition of an Apostle; so far from composing his Mind to that Charity, Meekness and Benevolence, which flows in every Expression of the Gospel, that he has been giving us a Specimen only, how well he could imitate and publish Philippics; and that the best Heathen Orator of them all is not to be compared with him, for the true Virulence and Rancour of his Invectives.

A Cause, supported with so much Passion and Scandal, will always be suspected by Men of Sense and Candour; Reason and Truth could never raise such Tempests in the Breast, but give an easiness always and Complacency to the Mind; 'tis the Consciousness of being in the wrong, and the Shame of being detected that ruffle and disorder it.

Ἀπορία λόγων ἐπὶ τῷ λοιδορεῖν τρέπεται. Euseb.

'Tis, as Eusebius observes, pure want of Argument that sets him thus a railing; 'tis the Rage of a foil'd and baffled Critic; the Fury of an old Tyrant in Letters, to find, after a Reign of thirty Years, his Title at last disputed, and his Ignorance exposed.

I have avoided to take any Notice, in the following Remarks, of the wretched Scandal and Scurrility, which crowd his Pages to the Offence of all good Persons; I could easily have forgiven any Turns of Wit or Raillery arising from the Subject, however severe upon me, or however awkwardly attempted by him; but for the senseless, unpointed Ribaldry which every Paragraph of his is filled with, 'tis enough for me to leave it to that universal Contempt, which I'm sensible it has met with; were I capable of returning it in kind, I could despise my self, I assure him, much more heartily than he does. But we may hope however to reap from it one Satisfaction, that it will probably oblige the worthy Gentleman so scandalously injured by it, to give the Publick some Account of his own and our Editor's Conduct in the present Differences of the College; it is now in a manner become necessary

THE PREFACE.

cessary for him to publish some Apology for himself, and not to suffer his Person and Character to be exposed to the World under such false and detestable Colours as our Editor has painted them in.

And lest I should again be the unhappy Instrument of drawing so much Trouble and Injury upon any other Friend of mine; I have here set my Name to my present Performance, owning my self to be wholly answerable for every thing contained in it; and being desirous to give our Editor all the Satisfaction I am able, am content to declare my self in as ample Manner and Form, as his own Lawyers had drawn up for me on another Occasion; that I am the sole Collector, Composer and Author of every Part, Paragraph and Sentence in the following Book.

There's one thing which I find necessary to recommend to the Reader, before I close this Preface; that is, to observe and distinguish the true State of the Question, between our Editor and my self, as far as relates to St. Jerom and the Order of Words. He lays much Stress every where upon the close Adherence of the old Latin Versions to the Order of Words of the Original; and many, I am sensible, for want of Attention, have been deceived by it into an Opinion of the Justness and Truth of his Reasoning, as if it were confirmed by Fact and Experiment. Whereas all this is really nothing at all to his Purpose, nor in any Manner affects the present Controversy; I have already allowed it in my former Remarks, and shall again observe in the following ones how most of our Prior Editors have long since taken notice of it, and made all the Use, that can be drawn from it in their several Editions. The single Point in Dispute as to this Case, is how far St. Jerom contributed to this Agreement in Words and Order of Words between the Latin and Greek of the New Testament. He maintains, that St. Jerom, believing the Order of Words to be mysterious, confined himself religiously to the Observance of

THE PREFACE.

it, in his Translations of Scripture, and consequently in his Castigation of the Old Vulgate, took care to adapt and reduce it, as much as he could, to this very Order. This is all that is new in his present Scheme; this he lays down as the sole Reason and Foundation of his intended Edition; and this is the only Notion which I have endeavoured to expose; if I have succeeded in it, the Reader must own, that I have performed what I had undertaken, and have shewn this great Design of his to be at least very ill grounded, and rashly and injudiciously undertaken.

Lest any one should think that I have been too severe, in my Reflections upon the Style and Language of our Editor, I thought it necessary to subjoin here a Specimen of it; where I have taken no other Liberty with his Words, than that of collecting and ranging them into some kind of Order.

An English Cabbage-head, p. 37.

An Insect, a Worm, a Maggot, Book-Vermin; the Venom of such Vermin, p. 10, 36.

The Animal; a sharp-sighted Mole; a gnawing Rat; a snarling Dog; a roaring Lion in Libya with long Ears, p. 11, 10, 18, 28, 11.

The Man with a thick Hide and solid Forehead; Sufenus, Zoilus, Margites, Timon, Misanthrope, swarthy Timon, hard-fac'd Timon, grinning Zoilus, of Intellect as dark as his Countenance, p. 13, 9, 25, 33, 22, 27, 30.

An ignorant Thief; a Wretch of native Stupidity; of low Talents and vicious Taste; supercilious Pedant; casuistick Drudge; plodding Pupil of Escobar; of superficial Learning and profound Ignorance; a Fool labouring to be witty; of Fog and Dulness; of substantial Stupidity; of Stupour and Insensibility beyond the famous Tom Coryat, p. 30, 25, 31, 42, 22, 29, 13, 37, 23, 33, 36.

A Mountebank of habitual Grimace, who for many Tears has daily acted a Grimace; aiming at aukward Ridicule; with Eyes, Muscles and Shoulders wrought into a solemn Posture of Gravity, p. 43, 31, 10, 37, 10.

Of

The PREFACE.

Of most tenacious and sordid Avarice, p. 38.
 Lunatick Timon; crazy-headed Censor; in a dark Room; under the Repute of Craziness and Madness; falling into raving Fits and sudden Extravagance under the Influence of the Moon; a Scribbler out of the dark; mad at the great Encouragement of the Proposals, he raged, stormed, and took his deadly Pen in Hand, p. 34, 10, 39, 32, 38, 24, 39.

Of Rancour and Malice implacable; of Spleen and Envy; a spiteful Examiner; whose Life and Studies have been spent in libelling and defaming; squabbling in the College to keep up his Spirits; a Libeller of the Government; guilty of Scandalum Magnatum; old Conscience, good Affidavit-Man, yet left his Friend Conyers in peril of the Pillory; broaching always meer Knavery, with a Preface about his Conscience; a most impudent Liar; a pious Calumniator; ungrateful; malignant; virulent; detestable, p. 43, 39, 31, 36, 39, 11, 14, 35, 10, 21, 29, 14.

Legion, extending his wide Jaws, and smiling horrible like Satan, p. 9, 40.

And yet it is notorious to the whole University, that the Gentleman, whose Picture is here designed by our Editor, is as unlike and contrary to it in every Circumstance of his Character, as any Man living; being a Person of a studious, retired and exemplary Life; of a Virtue never reproached, except with too great a Severity; and of singular Talents and Abilities to adorn the honourable Post, he now fills amongst us; the Professorship of Casuistical Divinity.

CAMBRIDGE, Jan. 20.

Finding my self to be treated after a most barbarous manner in a virulent Libel, which bears the Title of Dr. Bentley's Proposals, with a full Answer, &c. upon Pretence of my being the Author of The Remarks upon the Proposals lately publish'd by Richard Bentley, &c. I think it necessary upon several Accounts to declare as follows, viz.

That I am not the Author of those Remarks, nor any part of them, and that they were undertaken and written without my Assistance or Knowledge.

*

That

That R. B. certainly knew, or easily might have known, that they were written by the Reverend and Learned Dr. MIDDLETON, who had own'd them to several of his Friends, by whose means he verily believes, that R. B. was inform'd that he alone was the Author. For my own part, presently after the Remarks were publish'd, I took all Occasions to declare as above, being oblig'd in Justice so to do, lest my Silence might in some measure contribute to deprive my worthy Friend of the Honour due for so excellent a Performance; nor do I question but that R. B. before he began to write his Libel, had been acquainted with what I said on those Occasions.

That those foul Aspersions, which are cast upon me in almost every Page, are as false in Fact, as they are apparently malicious; which is notorious to all who know me, and to none more than R. B. himself.

That I never wrote any Libels against the Government, the College, or the Master, as he falsely asserts.

I never wrote any thing at all relating to the Government, or publish'd any thing concerning the College, or the Master, except a Commemoration Sermon in Dec. 1717, which the Master pretended to approve of, giving it under his Hand that he would subscribe to every Word of it. As to other matters relating to either, I have hitherto thought them fit only for the Cognizance of a Visitor.

JOHN COLBATCH, D. D. Senior Fellow of Trinity College, and Casuistical Professor of Divinity in the University of Cambridge.

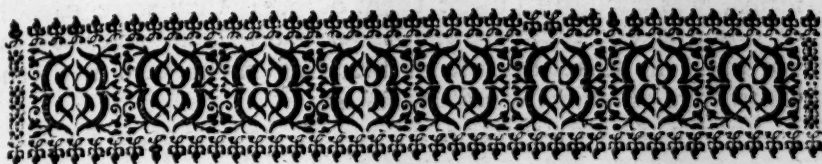


C A M B R I D G E.

At a Meeting of the Vice-Chancellor and Heads, Feb. 27. 1720-21.
W Hereas the Reverend John Colbatch, D. D. and Casuistical Professor of this University, hath made Complaint to us of a Book lately published, annexed to Proposals for printing a new Edition of the Greek Testament, &c. and call'd, A full Answer to all the Remarks of a late Pamphleteer, by a Member of Trinity College, subscribed J. E. wherein the said John Colbatch conceives himself to be highly injured, as being represented under the most reproachful and infamous Characters, and hath therefore applied to us for Redress. We the Vice-Chancellor and Heads of Colleges, whose Names are underwritten, having perused the said Book, do find that the said Dr. Colbatch had just Ground of Complaint, it appearing to us, that he is therein described under very odious and ignominious Characters, and do declare and pronounce the said Book to be a most virulent and scandalous Libel; highly injurious to the said Dr. Colbatch, contrary to good Manners, and a notorious Violation of the Statutes and Discipline of this University. And as soon as the Author of the said Libel can be discovered, we resolve to do Justice to the said Dr. Colbatch, by inflicting such Censure upon the Offender, as the Statutes of this University in that Case do appoint.

Tho. Crosse, Vice-Chancellor.	Bardsey Fisher.	Wm. Grigg.
John Covel.	Edw. Lany.	D. Waterland.
C. Ashton.	Jenkin.	Wm. Savage.

S. O M E



SOME FARTHER
 REMARKS,
 PARAGRAPH by PARAGRAPH,
 UPON
 PROPOSALS, &c.



OUR Editor begins his *dismal Story*, by acquainting us, that *the Author of the Remarks, at the first publishing, might have been called Legion* *; this we must own * P. 9. to be setting out like an *Editor of the New Testament*, with a *Scripture Simile* in his Mouth; but how does he make it out? Why, because *every one*, he says, *of the University that was thought to have Conceitedness and Malice enough to write it, was suspected to be the Author.* The Truth is, that he and his Friends did *me and my Remarks* the Honour to impute them to many Persons of *allowed Learning and Abilities*; and tho' it soon appeared,

B

that

that not *one of those*, they were pleased to suspect, had the least Hand or Share in the Guilt, yet the *very Suspicion*, it seems, was enough to make them odious; they were capable of doing it, and therefore *our Editor* hates them, and the Opportunity must not be lost of branding them here with the Characters of *conceited and malicious*.

* p. 9. But the *Author's Party* is discovered, he tells us, in his Title-page, where our Master is named plain Richard Bentley, without the Honour of his Degree *. This indeed is a Charge which I cannot deny to be true; my *very Title page* discovers that I belong to an *University*, which has *deprived him of his Degrees*; and might very justly have *deprived me too*, if I should pretend to bestow *Titles*, which she has thought fit to take away; but *our Editor* knows full well that he has no Right or Claim to the *Stile of Doctor*; and whenever he speaks or acts in his own Person, dare not so much as assume it himself; in the *Title of his own Proposals*, we have no more than, *Edidit Richardus Bentleius*; and I, who am only translating him, say, *published by Richard Bentley*; pray where's the Difference? In an *Information* drawn up and prosecuted by himself, for a late Pamphlet against him, the Charge is for vilifying the Reputation of *one Richard Bentley*; the calling himself Doctor, might, he knows, have been fatal to his Cause, and have endangered a *Nonsuit*; therefore, *Good Master Richard*, be not for once so ceremonious, nor stand so much upon Compliments with your old Friend *Conyers* †. But what is the most provoking to him is, that I will not allow him to have either *Talents* or *Materials* adequate to the Work he has undertaken; this I must declare to be my Opinion, and as I am well convince'd of it my self, do not question, before I have done with him, but to convince the World of it too; but if this be possible, what an unhappy Consequence does he necessarily fasten upon it? For then, says he, * *No body must any longer confide or be secure in his good Name; a Worm, a Maggot can demolish it in a trice, and the highest Reputation in Letters acquired by repeated Proofs for the space of above thirty Years is in one Day to be blasted by an Insect*.

* p. 10.

Here we see what it was that made him so confident, so secure of imposing upon the World, viz. *his high Reputation in Letters*; this, he imagined, would have made us receive, with a slavish implicit Applause, whatever he had pleased to propound to us; he did not doubt, but *his over-bearing Name* would

would oblige us to Charge rather upon *our own Ignorance*, than that of so learned an *Editor*, the *apparent Folly and Blunders of his Proposals*; or would have terrified us at least, from entering the Lists with so *renowned and formidable a Champion*; it is this Assurance, we see, that a great part of his Reasoning chiefly turns upon; *Have not I had the highest Reputation in Letters? How then can I want Talents or Materials? Has not my Life been spent in Critical Observations? How then can a crazy-headed Censor * pretend to teach me Latin?* This he reckons so conclusive, that it is the only Answer he has given to the Charge of *Impropriety and false Latin*, which I had made to his *Title-page*; but he is not the only Man I could name, who has acquired a *Reputation in Learning* much superior to his *Merit*, and has passed for a *wondrous Critick* in all the Languages, without being able to write any one of them with *Taste or Correctness*.

In the Close of his Introduction he charges me with having been the *Publisher of several Libels written by Dr. Colbatch against the Master †, the College, and the very Government*; † p. 11. and yet I declare, that I never yet published any thing in my Life that was not strictly and entirely of my own composing, nor any thing at all, that ever related to, or reflected in any Manner upon the Government; I did indeed in a late Pamphlet represent the *just Complaints of the Fellows of his College, (my old Friends and Fellow-Sufferers)* against his *oppressive Government*; for which he is now prosecuting me by way of *Information in the King's Bench*; but tho' he *flies to the Law himself*, as an *injur'd, libell'd Person*, yet he makes no Scruple, we see, to *libel me and others too* as much as he pleases, and with a Modesty peculiar to himself *prejudges the very Cause* now depending, and *condemns me even * to the Pillory*. * p. 35.

And tho' he is pleased to reflect upon Dr. Colbatch, for having *left me † in the Lurch*; I have yet the Satisfaction to assure him, that I am provided with such *Affidavits* both from the *Doctor and several others*, as will be sufficient, tho' not perhaps to *justify me to the Law (which I did not at all understand, nor ever designed to offend)* yet to *justify me however to the World from the least Suspicion of having done him any Injury*. † *ibid.*

Paragraph the First.

The Author of this Edition, observing that the Printed Copies of the New Testament, both of the Original Greek and Antient vulgar Latin, were taken from Manuscripts of no great Antiquity, such as the first Editors could then procure; and that now by God's Providence there are MSS. in Europe, (accessible, tho' with great Charge) above a thousand Years old in both Languages; believes he may do good Service to common Christianity, if he publishes a New Edition of the Greek and Latin, not according to the recent and interpolated Copies, but as represented in the most ancient and venerable MSS. in Greek and Roman Capital Letters.

REMARKS.

I shall not trouble the Reader with a long Repetition of what I have offered in my *Remarks* in Answer to this *Paragraph*; it will be sufficient to inform him, that thinking it my Duty to vindicate in some Measure the Authority of our printed Scriptures, so roundly struck at by our Editor, and to defend the Characters of our former Editors, from the vile Insinuations, here thrown out upon them, I have shewn that several of them were Men of the greatest Learning and Abilities for a Work of this Nature, that all the Countries of Christendom could furnish; and that they had all the Assistance and Encouragement in the Execution of it, which the Power and Munificence of Princes, Popes and Cardinals could supply them with; that they were so far from taking up, or being content with such Manuscripts as they happened to have at hand, or had pick'd up by chance, or such as they could easily and hastily get together; that it was the Business and Labour of their Lives to search out every thing that was curious and rare in that Kind, or could be useful to their Purpose in any Part of the World; that we have Accounts of many Manuscripts procured for their Service with great Difficulty and Expence from different Regions, distant Countries, remote Islands; that in Fact, several of the Manuscripts they made use of, are allowed by all Judges to be as ancient and correct as any now known in the World; that their Editions formed upon these Manuscripts have, ever since their Publication, been highly valued and esteemed by all Men of Sense and Learning, as generally accurate and correct, and
by

by none more than *our Editor himself*, when he had no *private Views or Interests* to serve by decrying them.

And now, can any thing be a more full or direct Answer than this? He assures us, *that the Manuscripts of our printed Copies of the New Testament are of no great Antiquity*; I have proved them to be of the greatest; he says, *that there are now MSS. in Europe, accessible, tho' with great Charge, above a thousand Years old*; and I have shewn, *that our Editors had actually Access to several of that Age*; and that no longer ago than fourteen Years, *all the Copies known and famous in Europe were collated for the Use of Dr. Mill*; he says, *that his MSS. are written in Greek and Roman Capital Letters*; a certain Characteristic of true Antiquity; and just so, say I, *are several of the Copies of every other Editor I have mentioned.*

This, I thought, was sufficient to prove the *Injustice and Barbarity* of his Treatment of all former Editors; Persons to whom the *Christian World* will always have the highest Obligation, and to whom no Man in it can be more particularly obliged *than himself*, if he is *sincere and in earnest* in the design of his Edition.

I shall proceed therefore to consider what he has to say in Justification of himself, *in this Answer of his*, which I am now examining; all which when laid together is *in Substance and Effect* just what follows, *viz.*

That let us say what we will of *our prior Editors*, they are not however to be named with the *mighty Bentley*; the Men might be passable enough for the *Age they lived in*; but we must not think to compare them to the *enlightened Criticks* of these Times, to the *ὁριῶν βεγρίαι εἰσι*. For the World is now grown older and wiser, * *has now advanc'd two whole Centuries* * p. 13. *in Age, since the Date of the Complutenian and Erasmus's Edition, and as much within thirty Years since that of Rob. Stephens*, that they, poor Men, † *did not know how to use the* † p. 26. *very Manuscripts they had in their Hands*; for Stephens was a *meer* * *Printer*; Mill an ignorant † *Blunderer*; and for Cardinal * p. 12. *Ximenes's Purse*, * *what's that to our Master? Four Millions* † p. 18. *of Crowns would not buy the MSS. that he has collated for his* * p. 15. *Edition.*

And as for the Manuscripts themselves, which they made use of, he tells us, *the plain Fact*; † *that older and better are* † p. 12. *now to be had, than former Editors could come at*; that in those Days, * *when no better were seen, they gave the Titles of Anci-* * p. 13. *ent*

ent and Venerable to such as are now scarce reckon'd in the second or third Rate; that the best Editor of them all * made use of such scrub MSS. such sooundril Copies, as our Master would scorn even to look into; and that therefore upon the whole, considering the great Abilities and Advantages he is possessed of, above all who went before him, we must be forced to own that † he has expressed himself in the modestest, tenderest, and most innocent Words in the World, without the smallest Reproach or Reflection upon the prior Editors.

* P. 33, 34.

† P. 11.

This is the Sum and Substance of our Master's Apology, and the Reader will excuse me, I dare say, from giving him or my self the Trouble of a serious Answer to it, or of adding any thing more to what I have said so fully on this Occasion in my Remarks; however, since he insists still upon his Privilege, of trampling at pleasure upon the great and learned Men of all Ages, he must excuse me, if I examine likewise, with no small Freedom, what Right and Title he has to assume such a Power to himself, and what Truth and Reality there is in this Pretence of his to such superior Talents and Materials: But because the Consideration of his Talents may fall more properly under our Notice in some other Parts of these Remarks, I shall at present only enquire into the true state of his Materials, his older and better Manuscripts, which he makes such a Noise about.

The first Account I have met with of his Manuscripts is in a printed Letter of his, upon the Subject of his Edition, dated Trin. Coll. Jan. 1. 1716--17, where we are informed by him, that he makes use of no Manuscripts, but those of a thousand Years old, or above; of which sort he had got at that Time twenty together in his Study, which made up, one with another twenty thousand Years. (*)

Now before we go any farther, if he will but condescend to prove the Truth of this single Fact, and make it fairly appear to the World, that he ever was in Possession of such a Number of Manuscripts at once, and of such Antiquity as is here pretended, I promise to give up the Cause, and to own him as accomplished an Editor as he pleases: but I have seen so much of the History and present State of the Manuscripts of the New Testament, as to know it to be impossible for any Man or any Library to shew so great a Number of such old ones, at any one time in their Possession.

(*) Vid. Two Letters to Dr. Bentley, and the Doctor's Answer, Lond. 1717.

Mr. Martin of Utrecht, ^(b) speaking upon the Subject of this very Letter, says, that our Editor is not a little indebted to his good Fortune for having found twenty Manuscripts well told, which are of a thousand Years ago, or above; it being one of the most extraordinary Discoveries in this kind of Literature, that has been made in our Days. And in another Place, The Point will be, says he, whether these Manuscripts lately discovered be really as old as Dr. Bentley takes them to be; for we are not ignorant how difficult it is, not to say impossible, to pass always in these Cases a certain Judgment and secure from all Doubt.

Monsieur Simon in his *Critical History of the New Testament* ^(c) gives us a pleasant Account of just such an Editor as this of ours, Father Amelote; who, in the Preface of his French Translation of the New Testament, informs the World, that he made an exact Search for all the Manuscripts of Christendom, of above a thousand Years old, and had procured Collations of them all; that he had got above twenty out of France; all those of the Vatican, and the famous Libraries of Italy; sixteen from Spain, without reckoning those of Cardinal Ximenes; all those of England and the Northern Countries; many from the heart of Greece; with those that the Ancient Fathers made use of.

One would imagine, says Monsieur Simon, upon reading this Passage, that this Father had at this Time in his Hands all the Copies he speaks of, or at least the Collations of them; yet all this long Discourse, says he, is but a mere flourish of Rhetorick, ^(d) to raise and ennoble the Subject he is treating of; for being advised by a Friend (who shewed him at the same time all his various Readings in Print) to leave out of his Preface, this strange Rant about his Manuscripts, he made no other Answer, than that the Argument he was handling, made it necessary for him to express himself, after a noble sublime manner, to make the stronger Impression upon the Minds of his Readers.

^(b) Martin's Defence of his Dissertation in English, p. 13. ii. p. 16.

^(c) Tom. i. p. 346.

^(d) Mais tout ce long Discours n'est qu'une figure de Rhetorique, dont il se sert pour, &c. Il ne fit point d'autre reponse la dessus a son Confrere, qui luy montra en meme tems ces diverses leçons imprimees, si non que la matiere, dont il parloit, demandoit qu'il s'explicat d'une maniere noble, pour faire plus d'impression dans l'esprit. &c. *ibid.*

And

And having Occasion to mention *this same Editor* again in another Place, ^(e) he tells us, *that the great Number of Manuscripts of twelve and thirteen hundred Years, which he pretended to have collected, existed only in his Imagination, and that he could not be sincere, because he had not produced one single various Reading, which had not been known and printed before in other Editions.*

* p. 13. The Case is just the same with our *English Amelote*, for when we come a little closer to him, *the twenty old Manuscripts* which he has just before given us an Account of, *shrink at once * into eight*; and follow him still a little farther, and he is forced again to own, that even of *these eight, there are only four, which † had not been collated and made use of by Dr. Mill.*

And now we are come to a full Discovery of the whole Strength of our Editor, *viz. four Manuscripts*; these are *all the Forces* he is Master of, to maintain *the War* he has declared against all *former Editors*; with *these four* it is, that he has promised to work such Wonders; to produce the *very Testament read at the Council* ^(f) of Nice, and even to go a Century higher and retrieve the *very Exemplar of Origen.*

The whole Number of *Greek Manuscripts of the Old and New Testament*, now known in *Europe*, amounts, as 'tis supposed ^(g) to about *four hundred*; and there's hardly *one* amongst them all, which has not been collated and made use of in some or other of our *printed Editions*, and yet by our *Master's blustering* one would imagine the Case to be *just the Reverse* between *him* and the *former Editors*; and that *all of them* together had never seen *more than his four*; whilst he was in Possession of *their four hundred.*

Dr. Kuster by a very diligent Search found out *twelve Manuscripts*, which had escaped Dr. Mill's Enquiry; and tho' he was willing enough to make *the best Penny* he could of them, yet all he could do, was to publish again Dr. Mill's *Testament in Holland*, with the *Additional Readings* he had gather'd;

^(e) Tom. 2. p. 370. Ce grand nombre de MSS. qu'il assure avoir douze & treize cens ans, n' ont etè què dans son imagination.

Il ne nous a donne aucunes diversités de leçon, qui ne fussent déjà imprimees *ibid.*

^(f) *Vid.* the two printed Letters, &c.

^(g) *Vid.* Le Long. Bibliotheca sacra. Paris.

and he thought, I dare say, that he had disposed of them to good Advantage.

But our Editor, with no more than his *four Copies*, will be content with nothing less than a *new Original Edition* of his own, and such an one too, as is to make all others whatsoever *useless and contemptible*; he ought however, methinks, to oblige his *Subscribers* with a *more particular and satisfactory Account* of the *four Manuscripts*, he pretends to; whether, *tho' never used by Dr. Mill*, they were not still *collated by Dr. Kuster*; whether any one of them, or all together, make out the whole *New Testament*: 'Tis a great Rarity to find any one of Value which contains above a Part of it, and our Editor tells us himself, * *that there are very few good ones, nay not so much as one* * p. 34. of any † *Antiquity, besides the Alexandrine, which comprehends the whole*; so that whenever he thinks fit to answer these † p. 42. *Queries*, his little Stock will probably once more be reduced to half, nay, he will be left, I am almost confident, with nothing more than *some piece only of the New Testament in Manuscript*.

But his *Copies*, I know, are like the *Sybil's Books*, while we lessen their Number, we still enhance their Value; and if we leave him but one, he will soon make it as valuable as all the rest; leave him, I say, but one, to set his Foot upon, and like another Archimedes, he will shake the Christian World.

And thus we have seen a fair Account and true History of his *Manuscripts*; how from twenty, they dwindled to eight; from eight to four; from four to — And is not this *Father Amelote* all over? And must not Envy it self confess, that our Editor's *Imagination* is full as lively; his *Rhetorick* as strong, as that of his *Reverend Brother*?

But he thinks it, we find, wondrous hard, that *Dr. Mill* should so oft be cast in his Teeth, * and that he should be charged * p. 41. 14, with reflecting upon a Person whom he had not so much as named in his *Proposals*: What just and critical Reasoning is this? He has not abused *Dr. Mill* in his *Proposals*, nor *Dr. Colbatch*, I warrant ye, in this his *Defence* of them, because he has not mentioned so much as the Name of either. But is not the *Doctor's Edition* included in the *general Censure*, he has passed upon all, without Exception or Reserve? Nay, is it not particularly levelled at and described, by that; which gives such Offence to good † *Persons*, that, whose Pages are crowded with † par. 3. such Numbers of various Readings? However, he is very confident,

* p. 14. fident, that there can be no *Comparison* between the *Doctor's Work* and *his*, they being *different* toto genere from each other*, the *Doctor's* Ambition reached no higher than to give the *Text of Printer Stephens*; but he resolves to present the World with *that of the famous Origen*; the *Doctor's* View was no more than to provide a *Promptuary for the Judicious*; but it is he who must apply this *Promptuary* to Use and Practice. Thus the *one* is but a *mere Collater*; the other the *Critic*; the *one* furnishes *Tools*, but the *other* must find the *Use* of them.

But we need not wonder at his taking so much Liberty with the *Dead*, when 'tis common with him to make full as free with the *Living*; even Sir *Isaac Newton* himself; whose great and admirable Discoveries in *Mathematicks* and *Natural Philosophy* were, according to him, but *useless, empty Speculations*, of no Benefit or Service to Mankind, till he was pleased, as he has told us in Print ^(h) to discover to the World the unknown Use of them, and to apply them, as he designs to do with Dr. *Mill's Promptuary*, to the silencing of *Atheists*.

† p. 14. We have brought him, however, to speak, with somewhat more Modesty than before, of his intended Edition; for he condescends † to own, that he will do Dr. *Mill* the Honour to make use of *his Collection*; and because his main Objection to the *Doctor's Edition* seems now to be chiefly from the *Form* and *Manner* of it, from the *Management* and *Disposition of the Materials*, I shall endeavour to set the Matter in such a Light, as will make it easie for the Reader to determine the Controversy; in order to which I shall desire him to answer me two or three plain Questions.

Whether all the various Readings of the *New Testament* are not rather curious and nice Observations, than Discoveries of any real Service to Christianity; and useful rather to the Learned, than the Christian Reader? Whether all of them together affect or alter in any Manner any Article of Faith, or even Moral Precept? Whether in *Stephens's Edition* we have not the full and adequate Sense of the sacred Text in all Points even of the least Importance? Whether a correct and just Translation of that Edition would not be sufficient for the People to all Intents and Purposes of Religion?

(*) Vid. Dr. *Bensley's* Letter to the Bishop of Ely.

If *these Queries* be answered in the *Affirmative*, as I am certain they must, and as *he himself has already done*; I shall take the Liberty to assert and maintain that Dr. Mill's Edition (as it exhibits *Stephens's Text*, with all the known *various Readings* under it) is for the very *Form and Manner* of it more *usefully and judiciously* contrived for the Service of the *Learned* or even *Christian World*, than any other which *our Editor* can pretend to give us.

Is it not the same thing to the Reader, considered as a *Scholar*, whether he finds the *true Readings* with *their Authorities* at the *Top* or *Bottom* of the Page? inserted in the *Text*, or placed in the *Margin*? Cannot he assert and apply them with the same Force in all *Critical Controversies*? Is not the *Text* made as *clear and certain* by them, in the one way as the other?

Dr. Mill believed, that ⁽¹⁾ he had mended *Stephens's Text* in *two thousand* Places; he believed likewise, that he had *retrieved most of the true Readings of the Old Vulgate, with the very Greek from whence they were taken*; yet he never imagined, that his *Emendations* would lose any of their *Force or Merit* by being placed with his Notes at the *Bottom of the Page*: He knew, that however *probable any Readings* might appear to him, they were not however *demonstrable*, and what one *Man* might look upon to be *Genuine*, another would still argue to be *Spurious*; and that the making so *many Alterations in the Text* would give *Offence* to many, do *Service* to none, and occasion only *perpetual Disputes* about *Trifles*.

Thus for instance, if Dr. Mill had inserted his *two thousand Alterations* into the *Text*, we shall find presently that *our Editor* was actually prepared and resolved to have *fetch'd them down * again*, and restored them to the *Place* from whence * P. 33. they were taken; and what would have been the *Consequence*? Why, *his own Emendations*, when advanced in their stead, would have found no better Fate; for as little as I pretend to *Criticism*, I would undertake to *throw out* a great Part of them my self, as we shall see by and by, when we come to *his Specimen*; and thus after much *Squabble and Wrangling*, we should find our selves at last just where we first set out, settling again perhaps in the old *Text of Stephens*.

(1) *Vid. Mill. Prolegom. it. vid. p. 41.*

† p. 14.

But Dr. Mill, he tells us; † follows this same Text of Stephens to a Letter, even where he decides against it; what, decide for and against it at the same time? This, he thought, must needs make the Reader exclaim at the Doctor's great Stupidity; and yet the Case is no more than this: The Doctor's Design in his Edition was to exhibit Stephens's very Text most punctually, without any the least Variation from it; to this he subjoins all the various Readings, with some Critical Notes occasionally giving us his Judgment upon the said Text. In many Places, it seems, he decides against it; but how then does he follow it at the same time? Or how is it possible to do both in the same instance? So that this Jumble of Words, designed as a Reflection on the Doctor, proves to be a meer Piece of Jargon, and Nonsense of our Editor's own.

I am far from believing Dr. Mill to have been infallible, or his Edition without Faults; being persuaded, that no Man in the World ever yet executed a Design so laborious and extensive without committing many; but as they bear no Proportion to the just Merit of his Performance, they may and ought to be forgiven. If the Doctor indeed, in his large Prolegomena, had given as many solid Proofs of Ignorance, as our Editor in the Half-sheet of his Proposals; or if, in any whole Book of the New Testament, he had made as many Blunders, and suffered as much Incorrectness, as our Editor has in the single Chapter of his Specimen, I am satisfied, that Men of Letters would never have endured his Edition.

Since I have had Occasion to say so much here of Dr. Mill, it may be proper to bring together, under one View, whatever relates to him in the present Controversy; and to take notice once for all of the scurrilous and inhuman Treatment which our Editor has thought fit to shew to his worthy deceased Friend.

He had formerly much courted and caressed this Gentleman, and for the Credit of his Friendship and his Countenance, had paid him very extraordinary Complements in his Life-time: In a printed Letter to him, he says, ^(k) That he was the most expe-

^(k) Tu vero, Milli doctissime, qui omnium mortalium maxime in eo studio versatus es.

Quippè etenim ad eam copiam comparandum omnia S. Patrum scripta, omnes antiquas versiones; & infinitam vim Codd. MSS: curiosè excussisti. Ea res Britannicæ nostræ splendori erit & Ecclesiæ præsidio.

Adeo ut qui tuam Editionem sibi comparaverit, ipsa illa propemodum Archetypa versare manibus, atq; oculis usurpare videatur. Vid. Jo. Malalæ Hist. per Jo. Millium, una cum Epist. Rich. Bentleii.

rienc'd of all Men living in the Knowledge and Study of Manuscripts; that in collecting Materials for his Edition, he had nicely and curiously examined all the Writings of the Fathers, all the ancient Versions, and an infinite Number of Manuscripts; that his Edition would be an Ornament to his Country, and a Safe-guard to the Church; and that whoever purchased it might fancy himself in a manner turning over and reading the very Originals; nay, since his Death, before he had any particular Interest in undervaluing him, he has done him the Justice to speak of him in much the same strain, and declared ⁽¹⁾ that his Friendship and Memory would ever be dear to him.

Yet now there is hardly a Paragraph in this Book of his, without some spiteful, severe Reflection upon his Merit and Character; but in his thirty-third Page he labours more especially to overthrow all his Credit, with three particular Instances of his great Weakness and want of Judgment.

The first is from the Use he makes of scrub Manuscripts and scoundril Copies; for having described a Manuscript, says he, to be, not Vellum, but Paper, and of a recent Hand, yet this worthy one has eleven of his true Readings; and so he deals with the rest.

But let us here ask our Editor, whether all Criticks are not agreed, that recent Manuscripts are not to be neglected in a Work of this Nature, and that they may sometimes afford probable or genuine Readings which have not been met with before, as well as give farther Light and Confirmation to those that have. This he himself has declared to be true in Fact as to the Manuscripts of Terence; the oldest and best Copy of him, says he, ^(m) is now in the Vatican Library, which comes nearest to the Poet's own Hand, but even that has hundreds of Errors, most of which may be mended out of other Exemplars, which are otherwise more recent, and of inferior Value.

It is very possible, and certainly true in some Instances, that Manuscripts of Modern Date may have been copied from others very ancient and correct, which have afterwards been lost; the Doctor's Design led him to examine all the Manuscripts he could come at, both Old and New; he gave their due Weight and Preference to the older and the better, and has in Fact collected the Readings of all the most ancient and valuable ones then known in the World. How silly is then the Objection,

⁽¹⁾ Remarks on Freethink. part 1. p. 61.

^(m) Ibid. p. 64.

that,

that out of *two thousand Readings*, which he preferred to the common ones, he has pick'd eleven out of a recent *Manuscript*? It can deserve only to be laughed at, and discovers much more the *Malice of our Editor*, than any *Ignorance in the Doctor*.

* P. 33, 34. The other two Instances of the *Doctor's want of Judgment* I shall give likewise in his own Words: He has, says he, * *two Characteristics to judge by (as any one that will peruse his Prolegomena will see) Omissions and Solecisms. If a Word or Words are omitted in any Copies, out they must go, as Interpolations; these make fifteen hundred at least out of his two thousand. And what is very extraordinary, the more Significancy, the more Importance the omitted Words have, the more confident he is, that they are spurious and interpolated; and for this specious Reason, Quis sanus tam insigne verbum omiserit, præterierit, expunxerit? What Copyist in his Wits would leave out so considerable a Word, if he found it in the Exemplar that he transcribed? One may say, Quis sanus could argue at this Rate? Is a Word so conducing to the Clearness, Grace, and Beauty of the Sentence (as the Doctor often allows) and confirm'd by the oldest Copies and Versions to be cast out of the Text, because one drunken or drowsy Stationer's Boy happened to omit it? God forbid; and yet this is his perpetual Manner. The other is Solecism, which decides the Remainder of his Genuine Readings: If in a few, or in one Manuscript, there's a Reading that makes an ἀναδεδειγμένον, an Absurdity, a Barbarism, he seldom fails to warrant it for true. In short, in his Scheme, whatever appears bright and elegant, (if one Copy does but fail in it) is an Emendation of some Copyist; whatever appears impolite, idiotic, absurd, (if the most scoundril Copy countenances it) is manus Apostoli.*

This is the Charge which he has brought against Dr. Mill; and if we allow for the *Extravagance*, the *Partiality* and the *false Colours* with which it is drawn, every Body will easily see, that the *Doctor is much in the right*, and that his *Notions*, tho' capable of being strained and carried too far, are in general just and true; and these very Rules, tho' like all others, not without Exception, are certainly good and proper to be observed by an Editor of the *New Testament*.

Let us consider then the first of these *Characteristics*; and since our Editor has not thought fit to try the Merit of it by any particular Instances or Examples of *false Readings*, which have been put upon us by it, we can only consider it abstractedly and in general, without taking in the Circumstances of older

older or better Manuscripts on one side or the other. Suppose then that some Copies exhibit a Word of great Significancy, to clear and determine the Sense of a Passage, otherwise dark and obscure; and that other Copies are still found to be without this Word; the Question is, how we are to determine the genuine Reading; Dr. Mill says, that the Word is spurious, and does not belong to the Text; our Editor affirms the contrary, and reasons thus; *Is a Word so conducing to the Clearness, Grace and Beauty of the Sentence (as the Doctor often allows) to be cast out of the Text, because a drunken, drowzy Stationer's Boy happen'd to omit it? God forbid.*

But will not this Reasoning serve to defend almost all Interpolations whatsoever? And yet is it not allowed, that there are a great many of them in the Scriptures, and that they are much more numerous than the Omissions? Our Editor says, that in the Chapter of his Specimen, he has made fifty-two Emendations; that is, he has taken fifty-two various Readings from the Bottom of Dr. Mill's Page, and removed them into the Text; yet of these fifty-two Alterations, a great Part are made according to this very Rule of Omissions, several of them supported by the Authority only of a single Manuscript; for Example, Καθαρον ποταμον, v. 1.] omittunt καθαρον, Alex. Codd. Anglici duo Gallici tres, &c. Εγω ειμι το Αλφα, v. 13.] omittunt ειμι, Alex. Athanasius Codd. fere omnes; Andreas Arethas. Sed Origines habet ειμι bis. Ιησους Χριστος, v. 21.] omittit Alex. And again in the same Verse, Μετα παντων ημων Αμην] omittit ημων Αμην Alex. He has already, we know, determined against the Genuineness of the famous Passage of St. John 1 Epist. v. 7. a Reading, by far the most important of all the thirty thousand; supported by good Authorities, and consonant and agreeable to the Doctrine of the Apostle: For what Reason then has he condemned it as spurious? Why because some Manuscripts and some Fathers have omitted it. And this sure is carrying the Rule of Omissions much farther than Dr. Mill himself, tho' it was, he tells us, † his peculiar Foible: For the Doctor happens here to be on the other side of the Question, and in this Instance has declared, even against his favourite Rule, for the common Reading of our printed Copies.

And now will not his own Argument turn much more forcibly against himself? Are Words so significant, so important, so conducing to the Clearness and Beauty of the Sentence to be cast out of the Text, because a drunken or drowzy Stationer's Boy happened

pened to omit them? God forbid; and yet this is his perpetual Manner.

But let us now hear a little on the other hand, what the Doctor has to alledge in defence of his Rule. Why he says, that it is more probable, that a Transcriber would chuse rather to clear up an obscure Passage, by the Insertion of an explanatory, significant Word, than to darken and confound a clear one, by omitting or expunging such a Word; and he would defend himself by shewing, that it is in the perplexed and dubious Passages of Scripture, that Interpolations are generally found; that most Interpolations of the Text were derived originally from the Margin, where it was usual to place Words or Sentences of plain and obvious Sense, to explain such as were more difficult in the Text; that these by degrees crept into the Text it self; the Transcribers thinking they did no harm, by making it more intelligible; and that this was the common Practice of the Copyers of St. Jerom's Days, who says, ⁽ⁿ⁾ that they were used to write, not what they found, but what they understood; and that this is not meer Conjecture or Speculation, but what all, who are conversant in Manuscripts, will find confirmed and demonstrated by Fact and Experiment; and this I take to be a sufficient Justification in general of Dr. Mill's first Rule of Criticism, viz. that of Omissions.

Let us now proceed to examine the second; which our Editor calls that of Solecism; and here he thinks he has done the Doctor's Business; has painted him to the Life, and has said enough to make him justly odious to all good Christians. What is the Style of Scripture so base, vulgar, idiotic, so full of Barbarisms, Solecisms, and Absurdities, as Dr. Mill pretends? God forbid. Nothing sure but what is bright, elegant and polite, could come from the Hand of an Apostle. Here we see two contrary Judgments passed upon the Stile and Language of the sacred Penmen, by Dr. Mill, and our Editor; and the Reader by determining which of them is the true one, may in some Measure decide at the same time the main Point in Question, about our Editor's Talents for the Work he has undertaken, and how far he is qualified to give us an Edition of the New Testament.

⁽ⁿ⁾ Librariorumque incuriae, qui scribunt non quod inveniunt, sed quod intelligunt; & dum alienos errores emendare nituntur, ostendunt suos, Hier. ad Lucin. Tom. 4. p. 578.

St. Paul tells us, that he was sent by Christ to preach the Gospel, ^(*) not with Wisdom of Words; nor with Excellency of Speech; nor with enticing Words of Man's Wisdom: And lest our Editor should say, that these disabling Expressions are but Strains of Humility, usual with and becoming the Apostle; his Friend St. Jerom has told us ^(p) quite the contrary; that it was not any Humility in St. Paul, but a Conscientiousness of the Truth, which drew from him these Declarations; and he shews ^(q) it to have been with the Apostles, in this Case, just as with all other Men, and that they discover in their Writings the Idioms and Phrases peculiar to their native Country and Language: He warns us often, ^(r) not to be offended at the Simplicity or Lowness of the Scripture-Style; for he tells us, ^(s) that the want of Elegance in the Words of the sacred Writers was sufficiently made up by the forcible Eloquence of their Sanctity, and the Loftiness of their Thoughts and Sentiments.

The Ancient Greek Fathers, who are certainly the best Judges of the Greek Style of the Scriptures, are intirely of the same Opinion. The first Christian Critick Origen makes no Scruple to declare his Judgment on this Occasion, with as much Freedom, and in much the same Terms with Dr. Mill himself. The Disciples of Christ, says he, ^(t) renounced all artful Composition of Words, and what the Scripture calls the Wisdom of Men: And Divine Providence accommodated ^(v) the Language of Scripture, not to the Learned among the Greeks, but to the Idiotism of the Multitude. And again, ^(w) the Apostles, being conscious of their Imperfection this Way, called themselves Idiots in Speech, but not in Knowledge.

^(*) 1. Cor. i. 17. ii. 1, 4. ^(p) Nequaquam Paulum de humilitate, sed de conscientiae veritate dixisse, etiam nunc approbamus. Hier. ad Algas.

^(q) Multa sunt verba, quibus juxta morem urbis & provinciae suae familiariter Apostolus utitur. — Nec hoc miremur in Apostolo, si utatur ejus linguae consuetudine, in qua natus est & nutritus. Ibid.

^(r) Nolo offendaris in scripturis sanctis simplicitate & quasi vilitate verborum, &c. Hier. Epist. 2. ad Paulum.

^(s) Loquendi simplicitatem excusabat sanctimoniae magnitudo. Hier. ad Pamm. de opt.

^(t) Οἱ τῷ ἰησοῦ μαθηταὶ οἱ μωκροὶ χαίρουσι ἐπὶ τοῖς τῇ ποιικίᾳ τῶν λόγων συνδεδωμένοις καὶ τῇ αἰ ἀνόμωσιν ἢ γραφαῖς, σοφίᾳ ἀνθρώπων. Orig. contr. Cels.

^(v) Οὐλὸς ἢ προνομία δὲ φύσις ἡ τῶν παιδευομένων νομιζομένων μόνον τὰ ἑλλήνων ἀλλὰ καὶ τῶν λοιπῶν ἑλλήνων, συγκατέθετο τῇ ἰδιωτεῖα τῷ πλάθῳ. Ibid.

^(w) Οὐκ ἀσυνέδηλοι οἱ ἀπόστολοι τυγχάνουσιν τῶν ἐν οἷς προσκολλητοί, φασὶν ἰδιῶται εἶναι τῷ λόγῳ, ἀλλ' ἢ τῇ γνώσει. Orig. Philoc. c. 4.

St. Chrysostom still goes farther, and speaks more freely upon this Subject; *When the Greeks, says he, (x) accuse the Disciples (as Idiots) that is, illiterate, let us join with them, and accuse them on this account more freely even than they; and he laughs at the (y) Simplicity of a zealous Christian, who, in a Dispute with a Greek, laboured to prove St. Paul to be more eloquent than Plato; and lest we should make our selves ridiculous in such Disputes, he bids us (z) freely own the Apostles to be ignorant and unlearned, such an Accusation being not any Reflection upon them, but their Praise and Glory.*

After these Authorities, I need not trouble my self with producing any Opinions of the Moderns, but whenever our Editor thinks fit to dispute this Point more fully or particularly, I will undertake to defend the Judgment of these Fathers and Dr. Mill by undeniable Instances, and shew the Stile of Scripture to be so little agreeable to the Purity of the Greek Language, that whenever the Doctor's Solecisms, Hebraisms, or Idiotic Phrases stand in Competition for a Place in the Text, with our Editor's bright, elegant, polite Expressions; every judicious Reader will think it wisest and safest to agree with the Doctor, in giving a general Preference to the former.

After all this Scurrility and Contempt thrown out so plentifully upon the Doctor, he comes off very calmly and smoothly at last, by charging me with being the Occasion of it; declaring, * that I made it necessary for him, against his own Inclination, to deal so freely with the Doctor, which is such a Reflection upon me, as I cannot help clearing my self of, before I dismiss this Subject.

I have always had a very great Honour and Respect for Dr. Mill's Memory, and was so far from designing to force our Editor to use him ill, that I was taking all the Pains I could, to make it necessary for him to commend him. I put him in mind of the old Friendship and Intimacy that had been between them, and did not this make it necessary to commend him when dead, whom he had professed such a Love and Value for when living? I shewed how much he must needs be obliged to him in the

(x) Ὅταν ὁ Ἕλληνας κατηγοροῖται τῶν μαθητῶν ὡς ἰδιωτῶν, πλεον ἡμεῖς ἐκείνους κατηγοροῦμεν αὐτῶν. Chrys. Hom. 3. in 1 Cor. 1.

(y) πρὸς Παύλου καὶ Πλάτωνα ζητήσας ἄσους, ὁ ὃ χριστιανὸς ἐπὶ ἀφελείας ἐαυτοῦ κατασκευάζει ὅτι Πλάτωνος λογιώτερος ἢ ὁ Παῦλος. Ibid.

(z) Ἦν ἂν μὴ καταγλωττίζω, κατηγοροῦμαι ἀποστόλου ὡς ἀμαθῶν, ἢ τοῦ καταγορεύει αὐτὴν ἐγκώμιον. Ibid.

Work, he had undertaken; and did not this make it necessary to own the Obligation, and commend his Benefactor? I shew'd the Doctor to be a most industrious, learned and judicious Editor of the New Testament; and did not this make it necessary for a Scholar, a Christian, a Clergyman to commend him? How then could I make it necessary to treat him scurrilously in any other possible Sense, than as it is necessary for an envious Critick to rail at all who are commended; For a proud Man to insult those whom he is most obliged to; for a Mercenary Writer to undervalue every thing, that stands in the Way of his Gain and his Interest?

Paragraph the Second.

The Author, revolving in his Mind some Passages of St. Hierom; where he declares, that (without making a New Version) he adjusted and reform'd the whole Latin Vulgate to the best Greek Exemplars, that is, to those of the famous Origen; and another Passage, where he says, that a Verbal or Literal Interpretation out of Greek into Latin is not necessary, Except in the Holy Scriptures, Ubi ipse verborum ordo mysterium est, Where the very Order of the Words is a Mystery; took thence the Hint, that if the Oldest Copies of the Original Greek and Hierom's Latin were examin'd and compared together, perhaps they would be still found to agree both in Words and Order of Words. And upon making the Essay; he has succeeded in his Conjecture, beyond his Expectation or even his Hopes.

REMARKS.

In my Remarks on this Paragraph, I had observed, that of the two Passages produced here from St. Jerom, as the Reason and Foundation of this intended Edition, the first was not to be found in any Part of that Father's Writings, in direct and express Terms, and that the second had been altered and misrepresented by our Editor, to make it more applicable and full to his Purpose. In Answer to my first Observation, he has (by a Number of Citations, and a Dissertation upon the Word Evangelia, † (proving what every body knew before) shewn at last † p. 17. that he did not at all apprehend the Question I proposed to him. I said that St. Jerom had not in any one single Passage, as he would make us believe, asserted, that he reformed the

whole Latin Vulgate: and now how does he shew the contrary? Why, by labouring to prove, *consequently* and by Inference from *scattered Passages*, what I denied only to be found *directly in any single one*; and yet all that he has collected amounts to no more than what I have already owned; that

* p. 16. St. Jerom reformed * *the Latin Vulgate of the New Testament*; but there was likewise a *Vulgate Translation of the Old Testament* as well as the New, and the *whole Latin Vulgate*, which he talks of, must needs be understood to comprehend *them both*.

He might therefore full as well have been contented with my *having allowed him*, as he says, * all that he wanted or expected; rather than to have usher'd in the most important Argument of the Controversy, with an Introduction so little to the purpose; but he will not, it seems, accept any Concession from so *silly an Adversary*; for when I thought to have pleas'd him, by owning, that St. Jerom had reformed the *Vulgate Latin* according to the *best Greek Copies* of his Time; he

† p. 17. proves, that they were not the *best Copies* of his Time, † but *old ones*, and consequently before his Time; as if the *best* at any time were not always the *oldest* then known; this, to use a *Phrase of his own*, is such capital, transcendent Reasoning, as I must own my self at a loss how to answer.

But he will needs force me into a Conspiracy with Dr. Mill
* p. 18. in order to abuse * poor St. Jerom, because I have said of him, that he made no *very great Alteration* in his *Reform of the Vulgate*; and yet I said no more than what I proved from *his own Words*. But if this be a Reflection, what will he say to me, if I undertake to shew, that of the *Alterations*, which he actually made, *some* might much better have been spared; the *old Translation* being *juster and truer* in several Places than *his Corrections*?

But after all this Noise about the *old Vulgate*, or, as many have called it, the *Italic Version*; the World, it seems, is yet entirely in the dark about it; for when our *Master's Edition* comes out, it will shew that there *never was any such Version*

* p. 18, 26. in Being, as the * *Learned*, and Dr. Mill especially, have so long been *blundering about*; and that the Notion was *falsely*

† p. 43. grounded upon an † *abused and mistaken Passage* of St. Austin; which our Editor will set in a *true and new Light*: But we must not expect so great a Discovery in haste, for till he has made all the Use he can of St. Jerom's *reforming the old Vulgate*, it will hardly be worth while to prove that there

†

never

never was any *old Vulgate* at all; but for all the *new* and *true Light* he has got in this Matter, I will promise to shew whenever he calls upon me, that among those *innumerable Versions*, he speaks of, which * appeared in the *Western World*, before * p. 26. St. Jerom's Time, there was however a *particular* and *principal one*, distinguished from the rest by its *Use* and *Credit* in the *Church*, under the Name of the *Old*, the *Common*, the *Vulgate*, or, as he himself (*) has called it, the *Italic*. He may now perhaps be out of humour with some one of these Names, and dispute, if he pleases, about Words, but I defy him to prove, that there was not such a *particular Version*, as I have here described.

We are now come once more to the Examination of his *second Passage*, viz. *Ubi ipse verborum ordo Mysterium est*, on which he says, I have *sweated* and *laboured* † so hard in my † p. 18. Remarks, for three whole Pages together; but he gives me however the Pleasure of finding, that it was not *Labour in vain*; since my three Pages have cost him above twice the Number to contrive an Answer to them. My first Remark here was, that he had not dealt fairly either with us or St. Jerom, in his Quotation of this Sentence; which I found in the Words of the Author to be thus: *Ubi & verborum ordo & Mysterium est*. In a Passage of such Moment, on which so much Stress was laid, and so great a Design was built, the World had a Right to expect the utmost *Exactness* of Citation, and the very Words of the Original. There can be no other Reason for *misquoting* any Author, but either *too much Art*, or *too much Negligence*; either of which will make but a wretched Apology for an Editor of the *New Testament*; where *Diligence* and *Fidelity* are Qualifications of such absolute Necessity. A Critick who can allow himself in such *Emendations* as these may well despise an Adversary who * never made one in his Life; for he is sure * p. 19. enough to have an Advantage over him: But as our Editor has always been very notable at an Excuse, from the great Use and Exercise of his Invention that Way; he is pleased here to give us two Reasons for this Inaccuracy, viz. *great Haste* and *Candle-light* †. The Proposals, it seems, were drawn up in † Ibid. such a Hurry, and the Publication of them required such Dispatch, that he had not so much Time as even to consult his Books, or correct the Press; but being forced to trust his Me-

(*) Rem. of Freethink. p. 81.

memory for the Citation, chanced to make the little slip we complain of. But is it not strange, that after having been revolving and tumbling about in his Mind one poor Sentence for above four Years together, his Memory should happen to fail him just in the nick, when he came to the very Use and Application of what he had so long been thinking of? but is it not still stranger, that after having been writing and talking so long, with such Calmness and Deliberation on this Subject, he should be on a sudden in such a Hurry about it, as if no Time, but one critical Moment, could possibly serve for the printing his Proposals? He, good Man, was all on fire and impatient to do this publick Service to his Country, and had made a Vow perhaps never to close his Eyes till he had made some Progress in so pious a Design; but the World happens to know him too well, to be so easily imposed upon; if his Motives had been really such as he pretends, there could not have been any Occasion for an Excuse of this Kind: A true Reverence for Christianity, a Zeal for the Interests of Religion, would necessarily have forbid all haste, would not have suffered the least Hurry; would have obliged him to the utmost Caution, in a Work so serious and important. He here plainly discovers what I hinted at in my Remarks, that his Proposals were hastened out to serve quite different Ends, than those of common Christianity. It was necessary for his Circumstances, that some Noise should be made in the World in his Favour; something must needs be done to support a declining Character; something great and popular must, in Appearance at least, be undertaken, to recover Esteem and Applause to himself, and cast an Odium and Contempt upon his Prosecutors; and withal perhaps to demolish me the more effectually for having libelled a Person so highly deserving of the Publick; so greatly and usefully employed in the Service of Christendom.

As for his Candle-light; I am not subtle enough to find out what Use he can possibly make of it. Among the Greeks and Romans it was so far from being an Excuse for the Blunders, or Inaccuracy of a Composition, that to smell of the Lamp or Candle, was their common Phrase, to express an over-laboured, affected Correctness; but our Critick's Lucubrations are the Reverse, we see, to those of all other Authors; and his ill-fated Lamp, like some malignant Planet, spreads Drowziness, Oscitancy, and Stupour around it,

Pinguem nebulam vomuere lucernæ, Juv.

The

The best Answer I can give him, is to return upon him *his own Words*, * *That no Scribler even out of the dark ever committed such Stuff to Paper.* * p. 24.

But this, he will say perhaps, was proposed chiefly as an *Excuse* for the *false Pointing, Accenting*, and other small Mistakes of his *Specimen*; and should we allow it, yet even this will not much mend the Matter; for *Blunders*, like *Sins*, are some of *Ignorance*, and some of *Omission*; and tho' *Haste* or *Candle-light* may in some Measure *excuse the latter*; yet both together cannot in any Manner apologize for the *former*; it is not for *Points* and *Accents* left out, or *little Omissions in his Notes*, that we complain of *his Specimen*; but that all the *Rules of Accents* are directly *violated* by a *contrary Application* of them; and there are such *Solecisms* and *Barbarisms of Stile*, as are offensive to every Reader; and these will appear just the same *what Light soever* we write or read them by; *Errors of Judgment* having no more Relation to *Candle-light*, than those of the *Memory*.

But should this serve even as an *Excuse* for the *first Edition* of his *Proposals*, yet how is it at all applicable to *his second*? Was this likewise drawn up in *such haste*, and prepared by *Candle-light*? Yet it was in all Points just the *very same* with the other, except in the Change of one of his *Emendations*, by restoring [*τὸ αὐτὸν*] to the Text [v. 18.] which he had thrown out before, upon the Credit of a *single Manuscript*. In his *third Edition* indeed, upon the Notice I had taken of his *many Blunders*, he has thought fit to alter *his Stile*, and to change the *many Barbarisms of his Notes*, into a Language more regular and intelligible, viz. instead of his *deest* ὃ *Alex. cæteri ferè omnes*: [v. 15.] *deest Articulus & Alex. alii multi*: [ibid.] *deest* & *Alex. Codd. ferè omnes: ordine ut Andreas*: [v. 13.] he has now put *omittunt Codices*, or *deest in Codicibus*; and *ordine quo Andreas*.

But the Reader will think it high time for me to come to the *Point in Question*, an Examination of this *Passage of St. Jerom.* As for our *Editor's Emendation of it*, * (which I'll assure him was not new to me) it has no manner of Influence in the Dispute, since I allowed him, as he owns, even before I had seen it, all that he pretends to infer from it. The whole Sentence runs thus: *Sed libera voce profiteor, me in interpretatione Græcorum, (absq; scripturis sanctis, Ubi & verborum ordo & Mysterium est) non verbum è verbo, sed sensum exprimere de sensu.*

su. Our Editor from this Passage maintains, that St. Jerom, in reforming the *Vulgate* of the *New Testament*, confined himself strictly and religiously to the Order of Words in the Greek, believing it to be mysterious.

In a printed Letter ^(b) of his, which I have before-mentioned, he gives us this Account; *About a Year ago*, says he, reflecting upon some Passages of St. Jerom, that he had adjusted and fastigated the then *Latin Vulgate*, to the best *Greek Exemplars*, and had kept the very Order of the Words of the Original; I formed a Thought *a priori*, that if St. Jerom's true *Latin Exemplar* could be come at, it would be found to agree exactly with the *Greek Text* of the same Age; and so the old Copies of each Language, if so agreeing, would give mutual Proof, and even Demonstration to each other. In this second Paragraph of his Proposals, he tells us much the same Story, that if the Old *Greek Copies* and St. Jerom's *Latin* were compared, they would be found to agree, not only in Words, but in Order of Words. This again he now calls * a new and a noble Thought, which must of Necessity be true, because St. Jerom, he says, durst not have used this Expression, if he had not kept close to the Order of Words in his own Edition of the Scriptures. But when he came to make his Essay, † then it was, that he reaped most glorious Fruits of his Sagacity, and his Labour; the Success, he tells us, not only exceeded his Expectation, but even his Hopes; nay, he was even amazed, surprized, and astonished; at what, do you think? why to find that the Learned Father had spoke true. But does not this shew what an Opinion he had of his Thought *a priori*, as well as of the good Father, when it was Matter of such Astonishment to him to find any Truth in either of them? and yet after all, whenever he can shew that St. Jerom has affirmed the perpetual Order of Words in Scripture to be a Mystery; every Body else will see, that the Learned Father did not speak true.

But how at last was the great Experiment made? and this Truth so clearly demonstrated? Why, the Matter of Fact, he says, * verifies it; for there are four or five very old Manuscripts extant, with the Greek on one hand, and a Latin Version on the other, in all which, Line answers to Line, and Word to Word in Order. These are Beza's Manuscript at Cambridge, containing the Gospels and Acts; another in the Royal Library at

(^b) Vld. Two Letters to Dr. Bowley, with the Doctor's Answer.

Paris, which is reckoned generally the second Part of it, containing the *Epistles of St. Paul*; a third of the same *Epistles*, with the *Benedictines of St. Germain*; a fourth of the *Acts* now at *Oxford*. These with the *Alexandrine* are allowed by all to be the most ancient Manuscripts, now known in the World; nay, our Editor himself has told us, in his Letter already mentioned to Dr. Mill^(c), that they vastly exceeded, both in Worth and Antiquity, all others whatsoever, in any Part of the World, and that there was nothing extant at this Day, either like or second to them; yet every one of these have been used and collated not only by Dr. Mill, but by other Editors before him; tho' now it seems to serve a present Purpose; we are to be amused with an idle Story of much older and better Manuscripts to be come at than prior Editors were acquainted with. It must however without doubt give him much Comfort and Satisfaction to find these good old Copies tally so exactly together, and confirm his noble Thought so effectually; but I have an unlucky Secret to let the Reader into, which will soon put an End to his Raptures: For the Latin of these Manuscripts happens not to be that of St. Jerom, but that of the old Vulgate, as it stood before his Reformation of it, which continued still in the Use of the Church for two Centuries after he had made his Corrections.

And this is not only the Opinion of Dr. Mill^(d), which our Editor has in so much Contempt, but of all the best Judges, and particularly Monsieur Simon, who^(e) has made it very clear and evident by undeniable Arguments.

Thus our Editor, we see, has been taking Pains to astonish himself to very little Purpose; for he might have proved his Point full as well from the Coptic, as the Latin of these very Manuscripts. If St. Jerom's Latin, says he, * could be come at, * it would be found to agree minutely with the Greek; yet when he comes to the Proof, he makes the Experiment with Latin which was not St. Jerom's, nor ever at all touched by him. par. 2.

(^c) Atque hæc quidem talia Exemplaria, cum aliis omnibus ubivis gentium, quod sciamus, longè longèque & dignitate & tempore antècedant, neque quidquam hodiè superfit simile aut secundum. Vid. Rich. Bentleii Epist. ad Jo. Millium, ut supra.

(^d) Qualis incedebat ante Castigationem Hieronymi (nam & ex his extat hodiè unum & alterum in Galliis, penes Monachos Benedictinos; hujusmodi est Bezæ Cantab. Claromont. & Actorum Apost. Bodl. ut alia mittam) &c. Vid. Mill. Prolegom. p. 41.

(^e) Simon Hist. Critique de N. T. p. 358. v. 1.

E

But

But again, what Greek is this, that tallies so exactly with this old Latin of his? Why no other neither than that of these same Manuscripts; but the Learned likewise are agreed, that these were not taken from the good old Copies, by which St. Jerom reformed the Vulgate; but were those very corrupt ones, which the Father so much complains of; and were transcribed originally by some of the Latin Church, who had but little Skill or Knowledge of the Greek.

Having thus shewn what little Reason he has to be proud of the Success of his Experiment, I shall now proceed to enquire into the Notion it self; and prove his new and noble Thought a priori, to be absurd, ill-grounded, and not at all adequate or useful to the Design he has built upon it: In order to which I have already observed that it is directly contrary to the whole Reasoning and Tenor of the Epistle, from whence it is taken; and that in all the other Places of St. Jerom's Writings, wherever this Epistle is referred to, or wherever he treats of the Manner of Translating, he shews his Opinion to be quite opposite to it, and that in his Versions of the Scripture, he followed the Sense with no strict Regard to the Words or Order of Words: so that upon the whole, I find it necessary to understand and explain the Passage in Dispute, in a qualified and limited Sense; as signifying nothing more, than that St. Jerom in translating Scripture, did not altogether take so much Liberty in departing from the Words, as in his Translations of other Greek Books, because he believed, that in a few particular Places of the Old Testament the Order of Words might possibly be mysterious.

This I will shew to be the true Sense and Meaning of St. Jerom, by the only proper Method of coming at the Sense of any Passage, viz. by a nice Examination of the Context, as well as all the other Parts of his Writings, which touch upon the Subject. The Account I gave of this in my Remarks is as follows, viz. The whole Subject of this Epistle to Pammachius is the Defence of a Translation he had made (not verbally, but according to the Sense) of a Greek Letter sent from one Bishop to another; where besides alledging the Practice of profane Authors, he shews, that the best Interpreters, even of Scripture, had no Regard in their Translations, to the Words, or Order of Words, but to the Sense only; which he proves by several Instances from the Septuagint, the Evangelists, the Apostles, the Vulgate Edition it self, and the Fathers.

*

But

But here our Editor stops me short, and tells me flatly, that I lie most impudently; † for having read, says he, *that* † p. 21. *short Tract over on purpose, I assure you there is not one Word in it of best Interpreters, or Latin Vulgate, or Fathers.*

Quid ais, O Columna Literarum, & nostrorum temporum Aristarche? Hier.

Not one Word in it, say you, of best Interpreters, or Latin Vulgate, or Fathers? But if there be not the very Word, you will allow me, I hope, that there is the very thing; which is much more to my Purpose; and I shall not wonder at your catching so much at Words, where there is nothing else to lay hold of. As for the Vulgate Version, (†) we find it twice said in express Terms, *the Vulgate Edition has it so and so.* This our Editor will say, is meant only of the Septuagint, which St. Jerom calls here by that Name; tho' others will tell him that it is applicable, not to the Original, but to the common Latin Translation of it. But be this as it will, he makes mention likewise of the Latin Translators and our Translation, which certainly comes up to the thing.

And as for Fathers; after he has alledged the Practice of profane Authors in Defence of his Way of translating; when he comes to take notice of Ecclesiastical Writers or Fathers, he says thus (‡): *The time would fail me if I should reckon up all who have interpreted according to the Sense; it is enough, for the present, to Name Hilary the Confessor, who, in the Homilies on Job, and the Treatises upon the Psalms, which he translated into Latin, did not sit nodding over the Letter, nor tormented himself with the nauseous Interpretation of the Rustic; but by the Right as it were of a Conqueror, carried the Sense away captive into his own Language; nor is this strange, continues he, in profane or ecclesiastical Writers, when the seventy Interpreters,*

(†) Vulgata quippe Editio ita se habet; hoc exemplum in vulgatâ Editione sic fertur.

(‡) Dico me deficiet, si omnium, qui ad sensum interpretati sunt, testimonia replicavero; sufficit in præsentî nominasse Hilarium confessorem, qui Homilias in Job, & in Psalmos, tractatus plurimos in Latinum vertit è Græco, nec assedit literæ dormitanti; & putida rusticorum interpretatione se torfit; sed quasi captivos sensus in suam linguam victoris jure transposuit. Nec hoc mirum, in cæteris sæculi videlicet aut Ecclesiæ viris, quum septuaginta Interpretes, & Evangelistæ atq; Apostoli idem in sacris voluminibus fecerint.

the Evangelists and Apostles do the very same also in the Holy Scriptures. Here we see, that tho' the very Term, *best Interpreters*, be not mentioned, yet *the Epistle* is full of little else but Citations from such as *all the Christian World* must allow to be the *best Interpreters* that ever were; of which I shall now give a few, out of the many Instances here produced.

One of the first which St. Jerom takes notice of is from Matt. xxix. 9. where *the Evangelist* gives us the Citation of a *dark Prophecy*, fulfilled in *our Saviour*; and if the *Order of Words were a Mystery*, we might surely expect to find it observed here, in a *Passage so mystical* relating to the *Sufferings of the Messiah*; but instead of this, when St. Jerom has produced the Words of St. Matthew; *this Passage*, says he, ^(h) *is taken from Zachariah [xi. 12, 13.] But it is found there in Words and Order of Words intirely different*: And after having produced the Words of the *Septuagint*, he says, ⁽ⁱ⁾ *It is very clear what a Difference there is between the Evangelist and the Septuagint; but if we go still to the Hebrew, though the Sense be the same, the Words are different, as well as the Order of them.* And after having given his Translation likewise of the *Hebrew*, he concludes, ^(k) *Let them accuse the Apostle of Falshood, because he agrees neither to the Hebrew, nor the Seventy; but far be it from us to say this of a Follower of Christ, whose Care it was, not to lie upon the Catch for Words and Syllables, but to give the true Sense and Meaning of Doctrines.*

Another Instance is from St. John's Gospel [xix. 37.] of a Citation likewise of a *Prophecy of our Saviour's suffering from Zachariah [xii. 10.]* and after having produced the Words of St. John, the *Septuagint*, and *Latin Translation*, St. Jerom ^(l) says, *You see the Difference between the Translation of the Evangelist, the Septuagint, and our own; and yet for all this Disagreement in Words, they agree in Unity of Sense.*

^(h) Hoc invenitur in Zachariah, sed aliis multo verbis, ac toto ordine discrepante.

⁽ⁱ⁾ Quantum distet ab Evangelistæ testimonio Septuaginta Translatio, perspicuum est; sed & in Hebræo quum sensus idem sit, verba præpostera sunt & pæne diversa.

^(k) Accusent Apostolum falsitatis, quod nec cum Hebraico, nec cum Septuaginta congruat Translatoribus; sed absit hoc de Pedissequo Christi dicere, cui curæ fuit non verba & syllabas aucupari, sed sententias dogmatum ponere.

^(l) Discrepat Evangelistæ, Septuaginta Interpretum, nostraque Translatio & tamen Sermonum varietas spiritus Unitate concordat.

Upon another Instance of the same Kind, of a *Citation in Matthew* [i. 22, 23.] taken from *Isaiab* [vii. 14.] You see, says he ^(m), *what a great Discord there is in Words and Order of Words between St. Matthew and the Septuagint; but you will have Occasion to wonder still more, if you consult the Hebrew.*

It would be too tedious to produce *all the Instances* he has brought from *St. Mark, St. Luke, and St. Paul* to the same Purpose as these already taken notice of; and yet in *such Passages* as these, which are of the *greatest Importance*, and contain a *mystical Sense and Application to the Messiah*, we must needs have found, I say, if any where, the *Truth and Certainty of our Editor's Notion.*

St. Jerom concludes his Reasoning here by saying, ⁽ⁿ⁾ *that it is evident by all the Instances above-cited, that the Evangelists and Apostles, in their Interpretation of the old Scriptures, regarded the Sense only, and not the Words, and were not solicitous about the Words or Order of Words, if they could but make the Sense intelligible.*

And now I would ask any Man of common Understanding, whether it is *conceiveable or possible*, that *St. Jerom* could believe the *general Order of Words to be mysterious*, when he is labouring with so much Pains to shew, that the *Septuagint, the Evangelists, and the Apostles*, did not at all regard it; when he is writing an *Apology for them and himself*, for the *Neglect of it*; when he is *exposing his Adversaries for not allowing him to do in a private Epistle, what they must*, he says, ^(o) *whether they will or no, allow the others to have done in the Holy Scriptures.* I may defy any Man alive to believe such an Absurdity, except our *Editor* and *such Creatures of his*, who can believe *any thing but their Master's Fallibility.*

This is an *exact and faithful Account of the Epistle to Pam-machius*; which I have been the more particular in, to shew the *Truth of the short Abstract* I had given of it in *my Remarks*; which our *Editor* here calls *dull and false*, and for that

^(m) Quanta sit inter Mattheum & Septuaginta verborum, ordinisq; discordia, sic magis admiraberis, si Hebraicum videas.

⁽ⁿ⁾ Ex quibus universis perspicuum est, Apostolos & Evangelistas in interpretatione veterum scripturarum, sensum quæsisse non verba; nec magnopere de ordine sermonibusque curasse, dum intellectui res pateret.

^(o) Ut reprehensores meos arguam imperitiæ, & impetrem ab iis veniam, ut concedant mihi in simplici epistolâ, quod in scripturis sanctis, velint nolint, Apostolis concessuri sunt. Epist. ad Pamm.

Reason

* p. 20.

Reason undertakes to give a more clear and honest one; which he begins thus; * *St. Jerom had translated into Latin a complaining Letter of Epiphanius to Chrysostom, both his own Contemporaries, and was charged by some Friends to the latter, that he had not done Justice in his Version, nor translated the Words exactly, but warped them, as they thought, to Chrysostom's Prejudice.*

Could any Man who pretends to give a true and exact Relation of Fact, ever have set out so unhappily? For this Letter of Epiphanius's was not written to Chrysostom, as he tells us, so formally and circumstantially, but to John Bishop of Jerusalem; and the Blunder is the more unlucky for him, as it demonstrably discovers a very great Ignorance of St. Jerom's Writings; where the Controversy between Epiphanius and Bishop John, and the Part this Father acted in it, are so largely and frequently insisted on. There is among St. Jerom's Epistles this very Translation of Epiphanius's Letter. Jerom sided with Epiphanius, and was excommunicated by John; and besides a frequent mention of the Case in many of his Epistles, he has left a very long Treatise in his Works, in which all the Errors of this Bishop are collected and exposed: yet this is the Man who pretends to such Familiarity with St. Jerom; who insults so often my Ignorance and little Acquaintance with him; yet I can tell him, with a great deal of Truth, that he has not produced one single Passage from him, which I had not seen and considered, and knew to be nothing to his Purpose, long before he had taken such Pains to convince us of it.

But I know what our Critick will have to say to all this, in his next Answer; he will tell us, that we may read what Stuff we please in our vulgar interpolated Editions, but that his ancient Manuscripts tell him quite another Story; and Johannes Hierosolymitanus was put corruptly by some drunken, drowsy Stationer's Boy for Johannes Constantinopolitanus. This is the Advantage which Great Criticks have over such poor Mortals as never made an Emendation, of which we shall have more Occasion to take Notice by and by.

In the rest of our Editor's Account of this Epistle, there is no great Difference between us, except in the Lie he gives me about the best Interpreters, the Vulgate Edition, and Fathers. What Reason or Pretence he had for it, I must leave to the Reader, who will, I dare say, give me the only Satisfaction I desire,

desire, by shewing a just Contempt and Detestation of such *brutish and infamous Scurrility*.

As for the other Passages of St. Jerom, I had said in my Remarks, that I could produce *twenty*, to confirm the Truth of what I have advanced on this Subject. Here our Editor once more gives me the Lie †; but if it were not too impertinent and tedious to the Reader, I would undertake to shew him twice the Number; of which I shall give only such a Specimen at present, as will be sufficient for my Purpose. † p. 21.

In his Commentaries on *Isaiah*, he tells us, (P) that it is to be attended to very nicely, that in the many Citations which the Evangelists and Apostles brought from the old Scriptures, they did not follow the Order of Words, but the Sense only.

In the same Book, he says, (Q) that St. Paul in his Epistle to the Corinthians fetch'd Authorities from the Original Scriptures, not translating Word for Word (which kind of Interpretation he perfectly despised) but expressing the Truth of the Sense to confirm what he was proving.

In his Commentaries on *Amos* he goes a step farther, and tells us, (r) that not only the Apostles, but the Apostolical Writers, in citing and translating Texts of the old Scriptures, never regarded the Words but the Sense only. There are, I believe, near twenty Places in St. Jerom, where this very Observation is repeated; and it is generally introduced with some particular Hint or Monition; (s) that it is to be observed nicely, attended to diligently, and not only in the Case mentioned, but every where. In his Commentaries on *Galatians*, he says, (t) we are not to imagine that the Gospel consists in the Words of Scripture, but in the Sense. In his Comment on the Epistle to Titus, he says, (v) I follow rather the Sense than the Words of Scripture. In his Pre-

(P) In multis testimoniis quæ Evangelistæ vel Apostoli de libris veteribus assumerunt, curiosius attendendum est, non eos verborum ordinem sequutos esse sed sensum. Comm. in Isâ. c. 5.

(Q) Assumit Apostolus Paulus de authenticis libris, in Epistola quam scribit ad Corinthios: non verbum ex verbo reddens (quod facere omnino contemnit) sed sensum exprimens veritatem, quibus utitur, &c. cap. 64.

(r) Apostolos & Apostolicos viros, in ponendis testimoniis de veteri Testamento, non verba considerare sed sensum. cap. 5.

(s) Curiosius attendendum; diligentius observandum; non solum in præfenti loco, sed ubicunque. Ep. ad Alg.

(t) Nec putemus in verbis scripturarum esse Evangelium, sed in sensu. c. 1.

(v) Magis scripturarum sensum quam verba sectamur.

face to Job; this Translation of mine, says he, (*) will sometimes follow the Words, sometimes only the Sense, and sometimes both. In his Letter to Sunnia and Fretela (x) this Rule of translating is to be followed, which I have often laid down, that where there is no Hurt to the Sense, we should observe the Propriety of the Language into which we translate.

In the same Epistle, he says, (y) if we should translate Word for Word, we fall into a false and erroneous Affectation, and our Translation becomes absurd. And again, (z) while we follow this false and erroneous Affectation of interpreting, we lose all the Beauty of the Translation.

In a Letter to St. Austin, he says, (a) this is my Rule, that where there is no Change in the Sense, I may preserve in my Translation the Purity and Elegance of the Latin Tongue. And he tells us expressly, in his Letter to Pammachius, that this cannot be done by translating according to the Words or Order of Words: For how many things, says he, (b) are elegant in Greek, which, if rendred Word for Word, are flat in Latin? And, on the contrary, what pleases us in Latin, if translated according to the Order of Words, would be offensive to them in the Greek.

* p. 22. In Answer to all this our Editor shews, * from a Passage of St. Hilary, that the Latin Translators of the Old Testament were nice and curious in observing the Words and Order of Words; yet he should have taken notice withal, that Hilary is condemning them for it at the same time. But we may observe here again, by the way, an Instance of his singular Modesty. 'Tis affirmed, † Ibid. he says, † by the Fathers, that the old Latin Versions stuck close to the Order of Words, and produces for it this Passage of Hi-

(*) Hæc autem Translatio nunc verba, nunc sensus, nunc simul utrumque resonabit.

(x) Eadem igitur interpretandi sequenda est regula, quam sæpè diximus; ut ubi non sit damnum in sensu, linguæ in quam transferimus, proprietas conservetur.

(y) Quòd si transferre voluerimus ad verbum in κακοζυλίαν interpretationis incurrimus, & fit absurda Translatio.

(z) Et dum interpretationis κακοζυλίαν sequimur, omnem decorem translationis amittimus.

(a) Et nos hoc sequimur, ut ubi nulla est de sensu mutatio, Latini sermonis elegantiam conservemus.

(b) Cujus rei exemplum ex nostro sermone capere possumus. Quanta enim apud Græcos bene dicuntur, quæ, si ad verbum transferamus, in Latino non resonant; & è regione, quæ apud nos placent, si vertantur juxta ordinem apud illos displiceant.

lary;

lary; yet when I said a little before, that *Jerom* had given Instances from the Fathers for his Way of translating, which I grounded upon a Citation likewise from this same *Hilary*; he tells me, † *I lie*, and that there is not one Word of the Fathers † p. 21. in all that Epistle. However, what *Hilary* says here may easily be allowed him, and yet is nothing at all to his Purpose; for it is these very Translators, that *St. Jerom* is so severe upon in every Part of his Writings: 'Tis this very Manner of translating which he calls over and over again *κακοζήλια*, a false and absurd Affectation, and *putrida interpretatio*; a nauseous Translation. He says frequently, (c) that *Aquila* was a Translator of this kind, rendring Word for Word; and tho' for this he was much admired by the Jews, yet he tells us, (d) that for the very same Reason, he was justly slighted and thrown aside by Christians; and calls him a troublesome, contentious Translator, for sticking so closely to Words, Syllables and Letters.

And now from these Authorities, together with what I have collected in my Remarks, we have a full and clear View of the Controversy between our Editor and my self; about our different Expositions of this Passage of *St. Jerom*. The Reader, I am satisfied, cannot help observing, that my Explication of it makes the Learned Father speak rationally, intelligibly, and consistently with himself; while our Editor's Notion charges Nonsense, Absurdity, and endless Contradictions upon him.

But I am still to give an Account why I confine this Notion of *St. Jerom's* to the Old Testament only. This I take to be intimated in one Expression of this very Passage, viz. *Me in interpretatione Græcorum absque Scripturis sanctis, &c.* In my translating the Greek of the Scriptures, says *St. Jerom*, I did so and so. Now it is allowed that he made no Translation at all of the Greek of the New Testament, but in the Old translated the Greek of the Septuagint, as he tells us himself in several Places, particularly, in a Letter to *St. Austin*, speaking of the Old Testament, he has the very Expression, *ibi Græca transfutulimus*; there I translated the Greek; whereas in the New, he only made some Corrections in the common Latin Version of his

(c) De *Aquila* autem non miror, quod eruditissimus linguæ Hebraicæ & verbum de verbo exprimens, &c. Comm. in *Isai*.

(d) *Aquila* autem contentiosus interpres, qui non solum verba, sed etymologias quoque verborum transferre conatus est, jure projicitur a nobis — ille *κακοζήλιος* & syllabas interpretatur & literas. Epist. ad *Pamm.*

Time. The Words [*Scripturis sanctis*] are applied by him likewise in *this Epistle* to the *Old Testament* only, as in a Passage already cited, *Quod in Scripturis sanctis velint, nolint Apostolis concessuri sunt.* But his own Reasoning is sufficient to prove that this Notion must be restrained to the old Scriptures: For in the *Old Testament*, says he, * *that all Origen's Allegories referred to the New; but in the New he could refer to nothing, but either common Notions, or visionary Schemes of his own.* This was still confirmed to me by what I have observed, that the *Jewish Writers*, and such as are infected with their Notions, are full of idle Whims about Mysteries in the Order of Words of the *Old Testament*. And St. *Jerom* himself, after he had learnt *Hebrew*, might probably be a little touch'd with *these kind of Fancies*; but no one *Writer*, that I knew of, has affirmed, that *the Order of Words in the New Testament is mysterious.*

But here our Editor takes me severely to task; and will shew me, † *that there is more in the Fathers*, than I must pretend to be acquainted with; and to expose my Ignorance the more, nothing will serve him, but a *Passage from St. Jerom himself*, whom I have been turning over with so much Care; who tells us (*) in his *Commentaries on the Ephesians*, that in the *Greek of the Scriptures*, the *Words*, *Syllables*, *Tittles*, and *Points* are full of *Senses*. The Reader, I dare say, must at first be a good deal surpris'd to find our Editor proving the *Order of Words* to be a *Mystery*, by such a Passage as this, where there is not so much as a *Word*, *Syllable*, *Tittle* or *Point* that relates at all either to *Order of Words*, or *Mystery*. But let us have a little Patience, and he will soon make it out to a *Miracle*; for he has got an *Argument* called *Parity of Reason*, which will prove to a *Demonstration*, that *Syllables*, *Tittles*, *Points*, must signify *Order of Words*; and full of *Senses*, imply *Mystery*. And now being sure of *Victory*, he begins already to insult, with *what says our Censor now? Are not Syllables, Tittles, Points, as small things as the Order of Words? And must not, full of Senses, mean deep, latent, recondite Senses? And is not this as strong an Expression as Mystery?* Many of his *Creatures*, I know, would bless themselves here with *Astonishment* at their *Master's great Sagacity*. What ingenious, what critical, what pro-

(*) Sed quia ita habetur in Græco, & singuli sermones, syllabæ, apices, puncta in divinis scripturis plena sunt sensibus, c. 3.

found Reasoning is this? How clear is it now our Master has found it out; and yet no Man could have found it out but himself? But it happens a little unluckily, that St. Jerom seems to have disclaimed all this Nonsense, which our Editor would fasten upon him: For in an Epistle to Algasia, he says, (f) It is not in the Power of Language to express deep, latent, recondite Senses; much less can Tittles and Points do it. But in order to set this Matter in a clear Light, let us take a Review of the whole Passage: St. Jerom in his Commentaries on Ephesians iii. 6. translates συγγληροῦμα, σύσσωμα, συμμέτοχα, by coheredes, concorporales, & comparticipes, and says, that he knows these Words make but an awkward Figure in Latin; but because it is so in the Greek, and that in the Holy Scriptures Syllables (or the Apposition of such Conjunctions) as well as the Points and Tittles have their Significations; magis volumus in compositione structurâque verborum quàm intelligentiâ periclitari; which our Critic translates thus, viz. We chuse rather to forego (that is, to let alone or not meddle with) the Composition and Structure of the Words, than to weaken the Meaning; whereas the Sense is just contrary, viz. we chuse to venture upon coining and compounding Words, which are not strictly Latin, rather than to run any Hazard in the Sense.

And now what is there in all this, which has the least View or Tendency to our Author's Argument? What is there here said of the New Testament, which may not be applied also in some Measure to every other Greek Book? And who besides himself would say, that the compounding of Words by Prepositions, and the Points and Tittles in Greek are as insignificant as the Order of Words? A thing, in it self indifferent, which may be varied and transposed without the least Variation of the Sense. Sure never any Authority was produced so impertinently as this; and I defie him to shew, that even his own Freethinkers ever interpreted any Citation more blunderingly or applied it more awkwardly. But if he could after all have made out of this Passage some little Matter to his Purpose, yet St. Jerom would tell him in his (g) Preface to this Book, that he ought not much to insist upon it, because he owns this Piece to be a hasty, incorrect Performance, and not well digested or much thought of by him.

(f) Profundos enim & reconditos sensus lingua non explicat.

(g) Ut sciatis me non cogitatum diu limatumque proferre Sermonem. Com. ad Ephes.

We are now got through the Examination of *our Editor's* new and noble Thought *a priori*, how noble an one it is, the Reader is by this time sufficiently convinced; but as to the *Newness* of it, it had been much more to his Purpose, I can tell him, if he could have proved it to be *an old one*; but since he values himself so much upon its *Novelty*; we must be so candid, as to allow him the *sole and entire Credit* of it, and must own, that *no Man alive* ever dreamt of it before, or was *capable of forming it* but himself. But if, after all, it should at last be found without a *just Foundation*; or should fail him in any Part of what he has promised himself and the World from it; then this *whole Scheme* must appear to be wholly *useless and impertinent*; for baiting this *Whim* about *St. Jerom's Order of Words*, he cannot do any thing more with his *old Version*, than what has effectually been done before him, by much better and abler Hands; excepting, I say, this *silly Notion*, all that can be done towards settling the *Genuine Text* from the *mutual Consent and Agreement in Words and the Order of them*, has already been executed, as I have sufficiently shewn in my Remarks, by the *Complutenses, Erasmus, Stephens, Mr. Toinard, and Dr. Mill*. Every one of these knew perfectly well how far the *old Greek and Latin Copies answered and tallied with each other*; not one of them but had made the Experiment in many more Manuscripts^(h), and as old ones as he himself. And not only Dr. Mill, but other Critics have given us exactly the same Account he does of those very old Manuscripts he speaks of, * *how Line answers to Line, and Word to Word in Order*,⁽ⁱ⁾ in the Greek and Latin. This I desire to be particularly observed by the Reader, because *our Editor has*

* p. 23.

^(h) Erasmus instituta semel atque iterum Græcorum Exemplarium inter se & cum MSS. codicibus versionis vulgatæ collatione ad Editionem, &c. Mill. Prolegom.

Adhibitis in consilium utriusque linguæ codicibus, vetustissimis simul & emendatissimis. Erasm. ad Leon. x.

Porro veterem versionem negligendam non existimavi, &c. Steph. Præf. 1551.

Ex quâ Rob. Stephani de veteri interprete sententia vulgatum Textum Græcum castigandum putavi ex vaticanarum lectionum & veteris versionis mutuo consensu. Toinard. Harm. Evan. 1709.

⁽ⁱ⁾ Exemplar ipsum quod attinet; descriptum est literis, &c. in quibus sedulo à scriptore cautum est, ut Græca & Latina sibi invicem responderent, verbum fere verbo, servato plerumque eodem ipso verborum ordine. Mill. Prolog. p. 182.

Retento eodem verborum quantumcunque transpositorum ordine. Id. p. 133.

the Face to affirm, that not one Editor of them all, nor Dr. Mill by Name, had ever taken any Notice in their Collation of Manuscripts of the Order of Words.

It was no Secret, I say, to prior Editors, that the old Version was upon the Matter a verbal Translation; not only adhering pretty closely to the Words, but very much to the Order of them too.

Dr. Mill has shewn this to be the Genius of the old Vulgate thro' every Book of the New Testament, and has produced likewise every Alteration, now to be found, which St. Jerom made in it; and all this, with no other View or Purpose, than to prove and clear up the Original Text; and yet our Editor has the Assurance likewise to affirm, * that the Doctor never meddled at all with the Latin Vulgate, nor ever once dreamt of the excellent Use of it; tho' he tells us and shews us all along in his Prolegomena ^(k) that he paid the utmost Veneration to it, and valued every tatter'd Fragment of it like old Gold. P. 14.

But tho' former Editors, as I have said, speak so much of the close Adherence of the Vulgate to the Greek, yet they knew withal how far this Harmony extended; and shew us plainly, that it was so far from following the Words so scrupulously and superstitiously, as if the Order of them were a Mystery; that it often departed from them; sometimes wantonly and without Reason; in re ludicra quasi lasciviens & oscitans. Mr. Martin tells us, ^(l) that as to the admirable Agreement, which our Editor pretends to have found amongst his Manuscripts, in the Places he has compared; he can assure him without Rashness, that he will find several others, wherein he'll find Difference enough; which I shewed likewise from the Observation of Erasmus, Arias, Montanus, and Beza.

But here † our Editor comes over us again, with his old † P. 24. fetch; What Greek? What Vulgate was this they talk of? As for those recent, interpolated; scoundril, scrub Manuscripts, which they saw and used, and which our Master would scorn to look into, they will differ from our Master's Greek and Vulgate in thousands of Places. But he forgets sure, that of the four very old Manuscripts, which he had appealed to in the very last Page, Beza had used two at least, and the most considerable of

^(k) *Veterem Novi Testamenti Italicam summa veneratione prosequimur, ejusque vel semesa fragmenta autem contra non cara ducimus.* Mill. Proleg. p. 142.
Restat jam ipsius Hieronymi inspiciamus Exemplar. Ibid. p. 81.

^(l) Defence of Dissertat. English.

them;

them, one of which he made a Present of to the University of Cambridge. As for Erasmus and the other Editors, they have all given us Accounts of some Manuscripts they used, of the most venerable Antiquity, which the Learned have not been able to find out to this Day; and as it is probable, that some of them may have been lost; so neither is it unlikely, that others, after having lain neglected and buried for many Years in Obscurity, may have been retrieved and produced again into the World under the Notion of a new Discovery.

- But we need not trouble our selves, as I have said in my Remarks, with producing Evidence in a Case so clear; for his own Specimen effectually overthrows his Hypothesis; where, in the Latin Text, as dressed up by himself, we see many considerable Variations in the Order of Words from the Greek, as v. 2, 5, 8, 9, 12. &c. This our Editor calls * a Specimen of the greatest Malice and Impudence, that ever Scribler out of the dark committed to Paper. But let him rave as much as he pleases; I am so far from seeing any Reason to change my Mind, that I still insist, that these very Variations are a sufficient Confutation of his Notion; and with these I will undertake to shew, that the Account which other Editors have given of the old Version is just and true; whilst his own is false and ridiculous. Dr. Mill says, (m) of this Version, that in this Book of the Revelations it is very accurate, and almost every where follows the Greek closely at the Heels, unless where it is proper to change the Tenses of the Verbs. Our Editor on the other hand says, † that St. Jerom, who reformed this Version, believed the Order of Words to be a Mystery; which he observed therefore in his Latin most religiously, not daring to vary a Tittle from it. The Question is, which of these Characters is true? And it may easily be decided by an Appeal to the Specimen. For instance, τῷ ποταμῷ ἐκ τοῦ ὕδατος, v. 2.] is rendred in the Latin, ex utraque parte fluminis. Here we see, the Version is very accurate as to the Sense, but makes very free with the Order of Words.
- * p. 24. Our Editor says, * it could not be translated otherwise, without a Barbarism. But what's that to the Purpose, in a Version which is allowed to abound in Barbarisms? If it had been rendred, fluminis hinc & hinc; it would have been as intelligi-
- † p. 20.

(m) In Apocalypsi, versio admodum accurata erat, ipsisque Textus Græci vestigiis ubique ferè *verbum verbum* insistebat, nisi cum series narrationis exigeret, ut mutarentur verborum tempora. Mill. Proleg.

ble, and even as good Latin as *many other Places*, that might be produced ; but if it must needs be *ex utraque parte* ; why should not *fluminis* be put *before* rather than *behind*, to correspond the better with the Greek, in a Point so sacred?

[Ὡς τὸ ἱππὸν ἐστὶν αὐτῷ, v. 12.] is in the Latin, *secundum opera sua*. Here we see the *Version* preserving still the *Sense*, but regarding neither the *Words* nor *Order of Words*. But our Editor tells † us again, that this could not possibly be helped, † p. 24. for it must have been very awkward to have translated otherwise ; as if *Mysteries* were to be given up for *Trifles*. A Page or two ago, St. Jerom was defending *awkward Latin*, for fear of losing a *Titile of Sense* ; but now the *Tables are turned*, and he must needs *profane Mysteries*, for fear of writing *awkwardly*. But what is most surprising, is to find our Editor roundly affirming, that in these two Instances there is not the least *Variation*, nor any breach of *Order* at all ; and yet but three Lines after he calls it, a *judicious Change of the whole* ; surely no Man but himself could have such a Contempt for his Readers as to think to put them off with such *shuffling, senseless, incoherent Stuff* as this.

He is forced however at last to own, * that there are two * p. 25. *Deviations from the Order of Words*, as ἐκ ἑσθ' ἔτι, v. 5.] *ultra non erit*, for *non erit ultra* ; and τὸ δαλνύοντ' ἐμοὶ ταῦτα, v. 8.] *qui mihi hæc ostendebat*, instead of *ostendentis mihi hæc*. But these he laughs at, as too trifling to deserve any *Regard* or *Consideration* ; and so far I agree with him, that the *Alterations* are indeed very trifling ; and that it would be impertinent to take notice of them on any Account but this, where it happens, that the more *inconsiderable* they are, the more effectually they shew the *Absurdity of his Notion* ; for if St. Jerom believed the *Order of Words* to be a *Mystery* ; would he violate that *Mystery* for a *Trifle*, for nothing at all ? If he believed it a *Point of Religion*, to stick to the very *Order of Words*, would he have departed from it in meer *Wantonness*, without the least *Pretext* in the World for it ? A Man, one would think, must be infatuated, that would reason so *absurdly* and *inconsistently*.

As for the other two Instances I referred to, my Meaning was to shew by them a *verbal Variation from the Greek*, which is as much against his Scheme as if the *Order were changed* ; for he promises, that *Jerom's Latin* is to agree with the Greek, as well in the very *Words* as the *Order*. And yet for all his

Re-

Reflection upon my & cætera, I can produce many more Examples of this kind in his Specimen, as δ μαρτυροῦν ταῦτα, v. 20.] is in the Latin, *qui testimonium perhibet istorum*; and can any Man call this translating verbally, or adhering religiously to the Words? Nay, is it not just the contrary, a departing from the Words, as far as is possible, without hurting the Sense? If the Translator had been so scrupulous, as our Editor makes him, he must necessarily have rendred it by, *testificans hæc*; which is a Phrase very common with the Vulgate Version. Again, τῶς φιλάων & ποιοῦν ψεύδεται, v. 15.] must, according to our Editor's Notion, have been translated, *omnis amans & faciens Mendacium*, and not, *qui amat & facit*; and ἡ πίστις ἀπεγορεύεται, v. 8.] must likewise have been rendred, *cecidit adorare*; and not, *ut adorarem*; for there are Instances in this very Chapter of both these kinds of Translation. And now we see the Truth of Dr. Mill's Observation, and the Extravagance of our Editor's; the Version keeps accurately to the Sense; almost every where closely to the Words; and yet changes sometimes the Moods and Tenses of Verbs, but yet departs both from Words and Order of Words often enough to convince us, that the Translator never dreamt of any Mystery lodged in either.

But the Truth and Merit of this new and noble Thought may easily be brought to a Trial and Experiment by the Reader; for let him take the Scraps of Greek here produced, and with our Editor's Notion fixt in his Head, let him sit down to translate them anew, as exactly and agreeably to it as possible; and he will soon find it necessary in every single Instance to give us other Latin, than we now see in the Specimen. Or on the other hand, let him throw aside the Greek, and endeavour to translate the Latin back again with the Notion of its agreeing most religiously and minutely with the Original both in the Words and the Order of them; and he would soon find his Greek likewise appear very different from that of the present Text; he would soon find, I say, in both these Cases, that our Editor's Notion, if pursued exactly, and with so much Stress, as is laid upon it, would, instead of mending both Texts, make them both instrumental to the corrupting each other.

I had before observed in my Remarks, how our Editor's Notion would naturally lead him to wrest and force both Texts, to accommodate them the better to his Hypothesis. This he will needs have to be a stupid and senseless Calumny; confuted even by my self; for if he had been disposed, he says, * to warp his Texts

Texts; he could easily have set all the *Variations* I have been objecting to him, in their right Order, and have kept his own Counsel. We see what an Opinion he has of the Sense and Abilities of Mankind; there's no Sagacity, no Judgment, no Observation in any Man but himself; we have nothing but his great Integrity to trust to for the Genuineness of our Scriptures. 'Tis but keeping his own Counsel, and he could put upon us what Text he pleases, and the Christian World be never the wiser. But for all the Appeal he here makes to his great Fidelity, the Reader may easily observe in his Specimen, what a Bias and Prejudice there is upon him from the Influence of this Notion of his; for as to the Greek Text, he does not scruple to make it bend to the Latin upon the Credit of a single Manuscript; and often changes it, where his main Authority is fetch'd from the Consent of the Latin Copies, v. 5, &c. And for the Latin, he is still less scrupulous; making it comply with the Greek, sometimes, as he owns, contrary to the greatest Part of the Manuscript, v. 5. sometimes contrary to all the Manuscripts he ever saw, v. 3. This Agreement of the two Texts, he calls, * as * P. 37. plain and cogent a Reason for altering them, as any Authority. And it is not enough for him, we find, † to restore the Text to Truth and Certainty, except it be restored to Order too. And † P. 32. what else is this but putting a Force, as I said, upon both Texts, the better to make good his own Hypothesis?

In the Close of my Remarks on this second Paragraph, I had observed, that our Editor in a Sermon preached some time ago at Cambridge, and since printed, had spoken of the vulgar Latin in a Style very different from what he uses at present; and I took Occasion there to shew, as an Instance of his great Skill and Knowledge in the Controversy he was then handling; how in the Face of an University, and in a studied, laboured Discourse upon the Errors of Popery, he betrayed a profound Ignorance of what the Church of Rome maintained, or the Council of Trent had decreed in respect to the Vulgate Version; and blunder'd along with the common Herd of Writers, about their enhancing the Stream above the Fountain; the Translation above the Original; the corrupt Latin of an unknown Author, above the inspired Greek. All which Stuff can serve for nothing else, but to make us contemptible to the Papists; having been so often confuted; and so constantly disclaimed by all their best Writers.

G

But

But he has thought fit to take no other Notice of this Charge, than by repaying my Compliment in kind, and answering me * with a Blander of m^e own; for having told us, in this Sermon of his, that more ancient Manuscripts are preserved of the Greek than of the Latin. I was silly enough, it seems, to mistake it for more in Number; whereas he meant only more in Degree; that is, *antienter*. For tho', says he, * there are four or five Greek Manuscripts, older than any Latin one; yet for those of a thousand Years old, there are twenty Latin ones preserved for one Greek. We see here, that Manuscripts of a thousand Years old are nothing at all with him; he talks as familiarly of them, as if they were to be found in every Bookseller's Shop. He told us not long ago † of eight Greek Manuscripts, he had by him, of above a thousand Years old; and if there was not one more in Being than these eight, yet that would raise the Number of his Latin ones to eight Score, which I am sure, modestly speaking, is at least ten times more, than are now known to be extant in all the World. *Jac. le Long*, a learned Father of the Oratory, and Library-keeper at Paris, after a most curious and diligent Enquiry among the best Authors and Libraries of Europe, could not find so much as one Manuscript of St. Jerom's vulgar Latin, which appeared certainly and undoubtedly to be a thousand Years old; as we see in the Catalogue, he has printed, of an hundred of the best and oldest of them, now known in the World, with Critical and Historical Notes upon each. He tells us, as I find him quoted also by Mr. Martin, (p. 14.) that he found none older than Theodulphus, who was an Abbot, and Bishop of Orleans about A. D. 790. He mentions another of the Year 795. and a Third of which he doubts a little, in a Monastery of the Cistercians, which is reputed to be a thousand Years old. But this is another Instance of the Liveliness of our Editor's Imagination; and shews that Father Amelote was really but a Novice to him.

Paragraph the Third.

The Author believes, that he has retrieved (except in very few Places) the true Exemplar of Origen, which was the Standard to the most Learned of the Fathers, at the time of the Council of Nice and two Centuries after. And he is sure, That the Greek and Latin Manuscripts, by their mutual Assistance, do so settle the Original Text to the smallest Nicety, as cannot be performed

†

now

now in any Classic Author whatever: and that out of a Labyrinth of Thirty Thousand Various Readings, that crowd the Pages of our present best Editions, all put upon equal Credit to the Offense of many good Persons; this Glue so leads and extricates us, that there will scarce be two Hundred out of so many Thousands that can deserve the least Consideration.

REMARKS.

In my former Remarks on this Paragraph, I had said, that the Account, our Editor here gives of Origen's Exemplar, which he pretends to have retrieved, seemed to be a groundless Fancy, or Mistake of his own; and I supported my Opinion with many good Reasons and Authorities, which I need not now repeat. Our Editor however is resolved, we see, at all Adventures to stick to his Point; and growing only more desperate by Opposition, advances still and rises in his Assertions, *ut ex frontis duritiâ fidem lectori faceret, & quod impudenter scriberet, verè scribere judicaretur.* Hier. For Origen's Exemplar, which was before a Standard only to the most Learned of the Fathers, is now declared to have been received as such * by both Eastern • p. 30. and Western Churches. Nay, he now tells us the very Circumstances and Manner of Origen's composing it, as if he had stood all the while at his Elbow, or had been as intimate with him as once with Dr. Mill; for he gathered, he assures us †, † Ibid. from all Parts the Exemplars of the best Note; examined and collated them; and by those Helps settled the genuine Text, just as he himself, and other good Critics would do, even at this Day. Yet all this formal Story will be found at last, to be pure Invention of his own, without any Reality or Foundation in Truth or History; and I may venture without any Scruple to affirm, that there is not the least Ground or Authority for it in all Antiquity.

The first Argument I shall produce for this Opinion of mine (which I take to be a very conclusive one) is what I have met with and borrowed from Origen himself, who tells us in his Commentaries upon Matthew (c. xix. v. 19) that he believes this Sentence, ἀγαπήσεις τὸν πλησίον σὺ ὡς σεαυτὸν, thou shalt love thy Neighbour as thy self] to have been an Interpolation or Addition made to the Text by some Copyer; for which he gives very good Reasons; but does not, as Critics do now, produce the Authority of any particular Manuscript to support his Con-

jecture. *It would be impious, says he, to assert such a Passage as this to be interpolated, if we did not know the great Difference there is in the several Copies of the New Testament, caused either by the Negligence, Ignorance, or Rashness of Transcribers. This Evil, continues he, ⁽ⁿ⁾ we have, by God's Assistance, remedied, as far as concerns the Old Testament, by making use of its several Editions as the Rule of judging by. Here we see Origen is treating expressly of the Corruptions, which were found in the Copies of the New Testament; and if he had made it his Business to have corrected and reformed them, and out of them all to have gathered and settled the genuine, authentic Text, as our Editor affirms, it would have been here very proper, nay very necessary to have given us some Account of it; but instead of that, he tells us, that he took this Pains only in the Old Testament, without any mention, either here or any where else, that he ever did the same in the New.*

Eusebius, who was a zealous Apologist for Origen, has not given the least Hint of it, in his History of those Times; tho' he has left us a very large Account of the Merits of this Great Man. He tells us, with what incredible Industry he applied himself to the Study of the Scriptures ^(o), and what numerous Volumes of Commentaries he wrote upon most of the Books of Sacred Writ; what Pains he took in publishing his celebrated Work called Hexapla; where his Diligence was chiefly employed in correcting and amending the Edition of the Septuagint: But he says not one Word of any critical Pains he took upon the Text of the New Testament; or of any famous Exemplar he left of it; but instead of that, acquaints us, that he did not receive some of its Books as Canonical.

Ruffinus, who translated most of his Works into Latin, and wrote an Apology for him, has not taken the least Notice of any such correct Exemplar of his, as is here pretended.

St. Jerom, who was a great Admirer of Origen's Parts and Learning, is very particular in the frequent account he gives of his Hexapla; yet says not one Word to make us believe that he ever attempted or effected any Critical Edition of the New Testament, or left any Copy of it behind him so famous for its

⁽ⁿ⁾ Τὴν μὲν δὲ ἐν τοῖς ἀληγεῶσι τῆς παλαιᾶς διαθήκης διαφορίαις, οὕτως διδόντες, ἵνα ἴσμεν ἰσχυράσαι, καὶ οὐκ ἐν χρηστέοναι ταῖς λοιπαῖς ἐκδόσεσιν. Orig. Comm. in Matt. p. 381. ex Edit. Huet.

^(o) Euseb. Hist. Eccl. cap. 25. l. 6.

Correctness, as to become a *Standard to any Body*; and as to the *Edition of the Septuagint*, exhibited in his *Hexapla*, where he had placed most of his Pains and Skill, he often tells us, ^(p) *that different Countries used different Copies even of that: For Alexandria and Ægypt*, says he, *followed the Edition of Hesychius: Constantinople as far as Antioch, preferred that of Julian the Martyr; and the Provinces between these two read Origen's Copies, which Eusebius and Pamphilus published.* So that his most celebrated, admired and critical *Work*, his *Edition of the old Scriptures*, instead of being a *Standard to the whole Christian World*, was only received as such in a *small Corner of it*, hardly beyond the *Confines of Palestine*.

St. Jerom lived at *Bethlehem*, in this very *Country*, where he made a *Collection of Origen's Works*; in order to use him as a *Commentator*, and not as a *Critic*; for he condemns ^(q) *his very Edition of the Septuagint, as corrupted rather than mended by him*; and when he was reproached as an Admirer of his *Notions*, *I praised in him*, says he, ^(r) *the Commentator, and not the Author of Opinions; his Parts not his Faith; the Philosopher not the Apostle*; and in another Place, he says, ^(s) *that it was in his Tomes or Volumes of Commentaries that he spread the full Sails of his Wit and Parts to the blowing Winds.* St. Jerom, whose chief Employment was writing *Commentaries upon the Scriptures*, made it his *Business* to collect all the *Commentators* whatsoever, who were of any Note, or admired in the Church, and Origen among the rest, to whom he often gives the Preference. He tells us, ^(t) *that he abounded in many different Editions of the sacred Writings*; and when he was charged with following *Origen's Opinions*, he excuses himself by

^(p) Nunc cum pro varietate regionum diversa ferantur Exemplaria, & antiqua illa translatio corrupta sit, &c. Alexandria & Ægyptus in Septuaginta suis Hesychium laudat autorem. Constantinopolis usque Antiochiam Juliani Martyris Exemplaria probat. Mediæ inter has Provinciæ Palæstinos Codices legunt, quos ab origine elaboratos Eusebius & Pamphilus vulgaverunt. Hier. Præf. in lib. Paralopom.

^(q) Epist. ad August.

^(r) Laudavi interpretem non Dogmatistam; ingenium non fidem; Philosophum non Apostolum. Id. ad Pamm.

^(s) Ille inscripsit Tomos, nos volumina; — in quo opere tota ingenii sui vela spirantibus ventis dedit. Id. ad Vincen. Præb.

^(t) Et quoniam, largiente Domino, multis sacræ Bibliothecæ Codicibus abundamus. Id. ad Flor.

saying, (v) *I have collected his Books, I confess, but wish that I had the Volumes of all the Writers of this Kind. And again, it is the Duty, says he, (w) of a Commentator to give the Opinions of many Writers; and for that Reason I have also given the Explication of Origen. And in the same Book he says, (x) in my Commentaries on the Ephesians, I have followed Origen, and Didymus, and Apollinarius, (who all certainly held Opinions contrary to each other) in such a Manner, that I might not lose the true Faith. In these Commentaries which he had collected there might very probably be added or interwoven a Copy of the Text, which each Author followed; and it must be allowed likewise, that Origen here and there occasionally interspersed some Critical Notes and Observations upon the different Readings of the several Exemplars he had met with. And this will lead us to the true Meaning and Explication of those two* * p. 29. *Passages of St. Jerom, which our Editor has brought, * as the sole Authority and Foundation of his Assertion; both which he borrowed only from Dr. Mill, (y) and tho' he pretends so much to despise his Authority, yet was plainly led by it into this unhappy Blunder, by the Doctor's having laid more stress upon these Passages than they will be found able to bear; and what makes it clear, that he looked no farther than the Doctor's Prolegomena, is, that besides these two Citations, he mentions here a third, which he found also in the same Place, about the Collation of Origen's Copies at Casarea, without telling us where to look for it in St. Jerom, because Dr. Mill himself had neglected to inform us, where he found it. As to the two Passages here produced, the first is in this Father's Commentaries on Matthew (c. 24.) where he speaks (z) of a Reading found in the Latin Copies, which was not in the Greek ones, especially those of Origen and Pierius. The second is in his Commentaries on Galatians (c. 3.) where he says, (a) that he omitted*

(v) Congregavi libros ejus, fateor, &c. Utinam omnium Tractatorum haberem volumina. Id. ad Pamm. & Ocean.

(w) Commentatoris officium multorum sententias ponere, etiam Origenis explanationem posui. Id. cont. Ruff. l. 1.

(x) Ego in Commentariis ad Ephesios sic Origenem, & Didymum, & Apollinarium sequutus sum (qui certe contraria inter se habent dogmata) ut fidei meæ non amitterem veritatem. Id. ibid.

(y) Vid. Mill. Prolegom. p. 64.

(z) In quibusdam Latinis codicibus additum est, *neque Filius*: cum in Græcis & maxime Adamantii & Pierii Exemplaribus, hoc non habeatur adscriptum.

(a) Sed hoc quia in Adamantii Exemplaribus non habetur *omissum*.

to say any thing upon an Expression there mentioned, because it was omitted in Origen's Copies. And now, what does our Editor gather from these two Passages? Why his Conclusion is, that Origen's Exemplar of the New Testament was a Standard to the Eastern and Western Churches, that is, the whole Christian World; and yet the Premises imply nothing more, than that St. Jerom made use of Origen, amongst other Commentators, sometimes following one, and sometimes another. For the first of these Instances will prove full as well that Pierius's Exemplar was a Standard, as that of Origen; since both of them are put exactly upon the Level; and the second only shews, that Origen was there preferred to the rest of the Commentators. For tho' St. Jerom made use, as I have shewn, of several of them in other Books; yet he tells us, (b) that he followed Origen alone in this; and it was but necessary therefore for him to omit the saying any thing upon such Passages, as Origen himself had left out of his Copy, or had neglected to take notice of.

Among all the Modern Writers who are allowed to be the most knowing in Antiquity, and the best Judges of the Point in question, there is not the least Notion that Origen left behind him any Exemplar of the New Testament, which was received afterwards as a Standard.

Neither Du Pin in his *Life of Origen*, nor Mons. Tillamont, who has written still more largely and particularly about him, has given us any Hint about it, but tells us only the old Story of his *Hexapla* and his *Commentaries*; and how the great Reputation he acquired by these, drew many Strangers from all Parts to visit him.

The Learned Huetius (in his long and elaborate Treatise called *Origeniana*, prefixed to his Edition of Origen's *Commentaries*) has collected all that Antiquity and the Fathers have delivered of Origen's Writings and Opinions; with a particular History of all who favoured, or declared against him, whether Churches or private Persons; yet he gives us no Reason to imagine that his Copy of the New Testament was taken notice of any where after his Death as a Standard of the genuine Text; but on the contrary, that (c) his Industry was chiefly celebrated for

(b) Imbecillitatem virium mearum sentiens Origenis Commentarios sum sequutus. Id. Præf. ad Galatas.

(c) In evolvendis præcipue Prisci Fœderis mysteriis laudata sit ipsius industria. Huet.

explaining the Mysteries of the Old Testament; and that ^(d) he did not stick to any one Edition, but used several; and often quoted the Spurious and Apocryphal Gospel to the Hebrews, as St. Jerom himself assures ^(e) us.

M. Simon ^(f) indeed speaks very roundly to the present Subject, and affirms directly that Origen never did what our Editor here declares him to have done; that is, leave any Exemplar of the New Testament as a Standard of the Genuine Text to the Church. He corrected, he tells us, the Edition of the Septuagint, according to the common Rules of Criticism; but did nothing like it in the New Testament: For the Ecclesiastical Writers, says he, ^(g) who lived after him, never take the least Notice of two Sorts of Editions of the New Testament, as they do always of the Old, viz. the common one, and the other corrected by Origen. He owns indeed, that he collected with Care the best Copies of his Time, and made some Critical Reflections upon several Places of them as Occasion offered; yet it does not at all appear, he says, ^(h) that what he did of this Kind ever served as a Law or Standard in regard to the New Testament, as it did in respect to the Septuagint of the Old; for if this had been so, then we should have had, continues he, ⁽ⁱ⁾ a kind of Mazora for the Text of the New Testament, as the Jews have for that of the Old, and the Church would have acquiesced in Origen's Text, as the others do in that of their Mazorites.

Dr. Mill makes it evident and certain in his *Prolegomena*, that the Copies of the New Testament, which Origen made use of were corrupt and interpolated, (which may be gathered likewise from St. Jerom himself) and he shews withal, that he was not curious or exact in his Citations of the Scripture, but often trusted to his Memory, and made use of various Editions as he happened to have them at hand, and sometimes quoted the same

^(d) Non eadem Editione in iis interpretandis usus est. Ibid.

^(e) Utebatur sæpenumerò Adamantius Evangelio secundum Hebræos. Hier. de Scriptor. Ecclesiæ in Jacobum.

^(f) Vid. Crit. Hist. of the N. T. v. 1. p. 337.

^(g) Mais il n'a rien fait de semblable sur les livres de Nouveau Testament aussi ne voyons nous point, que les Ecrivains Ecclesiastiques, qui ont vécu après Origène, ayent distingué deux sortes d' Editions du Nouveau Testament, comme ils ont distingué deux Editions de la Version des septante. Ibid.

^(h) Mais il ne nous paroît point, que la Critique ait servi de loy au regard à ces livres, comme au regard à l' ancienne Version Grecque du vieux Testament, si cela étoit arrivé, nous aurions eu.

⁽ⁱ⁾ Une Massore du Texte Grec des Evangelistes, & des Apôtres, de la même manière, que les Juifs en ont une du Texte Ebreu, &c. Ibid.

Passage very differently; and it is hardly credible, that he should leave a Standard of the genuine Text to the Church, who never had any certain or particular Exemplar of his own, which he made a Standard to himself.

But should we allow our Editor, for Argument's sake, that Origen did leave behind him such a Copy of the New Testament as he pretends, there is still another Difficulty to be got over, another Question to be resolved, viz. how this same Copy can now be retrieved by any Man at this Distance? The only Way now left of coming at any Reading of Origen, is by collecting all the scatter'd Passages of Scripture, which are to be found in his Works, as well as all other Citations of them, borrowed from him by any of the Ecclesiastical Writers; but let him search as diligently as he pleases, all these Passages, when drawn together, cannot possibly make out the fiftieth part of an Exemplar of the New Testament. Most of Origen's Works have been lost many Centuries ago; and a great Part of what remains of him is preserved only in Translations made chiefly by Rufinus, who altered, abridged and used them with a great deal of Freedom, as he himself owns, which gave Occasion to Erasmus to say, ^(k) that we hardly know any thing more of Origen now, than that in some things he was erroneous. So that this Notion of retrieving his very Exemplar, must needs appear ridiculous, absurd, and little better than a Contradiction in Terms.

But let us allow him still farther, that this Exemplar is even retrievable; these are still but previous Points, the Merits of the Cause lie in a Question of meer Fact, viz. Whether he has actually retrieved it or no; and this can only be determined by an Examination of the Proof or Instances he has given us of it in his Specimen.

And here I have observed, that he has produced in his Notes no more than three various Readings from Origen; and instead of recovering or retrieving any Part even of these, he has thrown them all aside as false. This without doubt must needs appear very strange to the Reader; but yet the Excuse he here makes for it will, I dare say, seem much more surprising: For to solve this Inconsistency, he tells us, * that these were not the true * P. 31. Readings of Origen, but such as had been vitiated and corrupted by the Transcribers of his Works; not the Words of the Father,

(k) Ac penè nihil novimus Origenis, nisi quod in quibusdam erraverit. Erasmus. in script. Eccl. Hieron.

but of the Copyers of the Father. To what Purpose then were they at all mentioned or alledged by him? It is his Duty to produce only the *known* and *allowed* Readings of the *ancient Writers*; much less, *such only*, as he knows to have never belonged to them. Is this the Way of retrieving a true Exemplar, by presenting us with nothing more of it, than what he owns to be *spurious*? Would any Editor in his Senses have quoted only the *corrupted Passages* of an Author, even contrary to his own *Emendations*; if he had known of any true and genuine ones, that would have confirmed and established them? Our Critic has here plainly overshot himself, and while he thought it so easie to make a Fool of his Reader, by carrying the Jest too far, has made a Fool only of himself. I charged him with being inconsistent, in having given us so little of Origen; and he defends himself by proving, that he has really given us nothing at all. Thus, we see, that all this Noise he has been making about Origen, is but another Flourish of his Rhetorick; a meer Banter, and Imposition upon the World; and he, who pretends here to sell us Origen's genuine Exemplar, will be found to mean nothing more than the Man, who mounts a Stage with Hippocrates's genuine Balsam; the one is just as quackish in Divinity, as the other is in Physick.

As for the rest of this Paragraph, it is hardly worth while to give my self any further Trouble about it; since our Editor has not offered the least thing material, against what I have already remarked upon it. I charged him with contradicting both himself and common Sense, in making that a Ground of Offence against Dr. Mill's Edition, which he had before proved to be its Advantage and Recommendation; and when he had shewn this very Offence to be most impertinent and ridiculous. I observed, how he had made himself very merry ⁽¹⁾ with Dr. Whitby's Fears; with his greater Zeal than Knowledge; and his Concern for the Text, without knowing the Meaning of the Word; and had exposed likewise the Cavils of the Sceptics, at the great Number of various Readings, which we see in that very Edition; but the confuting of Freethinkers, we may fancy perhaps to have been an easie Task; but what shall we say to him now when he has confuted even himself? For now he will needs fetch us back again, and make us believe that the Learned* Dr. Whitby had surely Reason to be alarm'd;

* P. 32.

(1) Rem. on Freethink. part. 1. p. 61.

that

that the Panic seized the greater Part of the Clergy; the poor Churchmen were terrified; the Atheists carried all before them, and had gained in a manner a compleat Victory; and yet, I dare say, there is not an Atheist or Sceptic of them all, that does not triumph more at this Day, than they have done for some Years past, to hear that the sacred Text is under the Correction of his Hand; and not one of them, but would much sooner subscribe for an Edition of it from him, than from any other Critic in Christendom.

If indeed we were still in the dark upon the Subject of these various *Lections*; and could only amuse our selves in general, about the strange Difference of the several Copies of the New Testament, if we could talk only in the Lump of thirty thousand various and contrary Readings of the sacred Text which the Learned had discovered; this indeed might be sufficient to alarm, and offend many good Persons, who had not been conversant in this kind of Knowledge. But since Dr. Mill has brought them all out into the Light; and has set the whole Number before us in one clear View; it is impossible that they should any longer either be formidable to the Christian, or servicable to the Atheist; and they are now so far from giving any just Matter of Offence, that they must necessarily take it away; and the Church must always owe this Service to the Doctor, that her Friends as well as Enemies must now be convinced, that all these Differences, so much talked of, consist only in meer Trifles and Niceties, of no Moment, Significancy, or Influence as to the Sense of Scripture; and that as our Editor himself has declared, ^(m) no one Article of Faith, or even Moral Precept is either lost or perverted in all the thirty thousand, abuse as aukwardly as you will, abuse the worst by Design. But after all, what a Piece of Grimace is it, to charge Dr. Mill with crowded Pages; with Offence taken at the Number and undistinguished Authority of his Readings, when, as I have before proved from his own Specimens, the Charge is much more just against himself in all these very same Instances?

mid wells ton How Paragraph the Fourth.

To confirm the *Lections* which the Author places in the Text, he makes use of the old Versions, Syriac, Coptic, Gothic and

^(m) Rem. on Freethink. part 1. p. 61, &c.

Aethiopic, and of all the Fathers, Greeks and Latins, within the first Five Centuries; and he gives in his Notes all the various Readings (now known) within the said five Centuries. So that the Reader has under one View what the first Ages of the Church knew of the Text; and what has crept into any Copies since, is of no Value or Authority.

REMARKS.

† p. 35. *Our Editor tells us here, that I have given him but very little Trouble, for I predict only, he says, † that his Edition will fall short of former ones, which he will leave to the Edition it self to answer; and I wonder he did not hit upon this Answer much sooner; for if he had taken the same Course in all the other Paragraphs, he might have saved himself not only a good deal of Pains, but all that Ignominy which the Malice as well as Ignorance of this Defence of his must necessarily expose him to.*

As for the Edition it self, I have never pretended to predict, as he calls it, any thing at all about it, but what rises naturally and necessarily from his own Account and Description of it. I have undertaken only to shew, that if it be like its Picture, which he himself has presented to the Publick, it must needs be a bungling, uselefs, and contemptible Performance; and that particularly, as it is proposed and described to us in this very Paragraph, it will fall far short of what Dr. Mill has already executed in his Edition.

This I proved from our Editor's own Account of what the Doctor had done, compared with what he now pretends to in this Proposal before us; and here indeed I have truly saved him some Trouble; having not left him the least Syllable to reply to it; the thing is a Demonstration. He promises here to make use only of four Versions; whereas Dr. Mill has actually made use of seven: He pretends only to give the Readings of five Centuries; the Doctor has actually produced the Readings of fifteen.

† Ibid. *But he takes it † heinously of me, that I will not allow him to understand a Tittle of the four Versions he makes use of, and thinks it very hard, that this Defect should be charged as a Reflection upon him, which was never imputed as such to Dr. Mill, who fairly and frankly professes in his Prolegomena that he knew nothing of the Oriental Tongues. But here we may observe,*

observe, by the Way, the *different Characters* of these two *Rival Editors*; *the one* scorns to assume any *Merit*, which he has not a *just Right and Title* to; *the other* scorns to allow any *Merit* to be in any other Man but *himself*: *The one* thinks it becomes him to *confess his Ignorance* of what he does not understand; *the other* thinks it a *Reflection* to be said to be ignorant of any thing. But supposing *them both* to be entirely equal as to this Point, yet surely, I say, *seven Versions* must always be thought more considerable, than *only four of them*. But he would fain know how I come to be so certain of *his Ignorance of all these Languages*. This I allow to be a very *reasonable Question*; and shall always be content to be looked upon as a *Libeller*, and exposed accordingly, whenever I am found *positive*, without *very sufficient Vouchers*. Since therefore he desires it, I will tell him for once, how I came to know it so *certainly*. When I was a *Candidate for a Fellowship in his College*, I offered my self to be examined by him in *Hebrew, Chaldee and Syriac*, which at that time I had taken some Pains about; but I was much disappointed to find that he would not undertake to *examine me in any of them*; tho' for a Cover of his Ignorance, he told me then *the same Story* he does now, of the *famous Hexapla* he had composed, when he was in a Manner but a Boy. Some Years after this, at the Election of an *Hebrew Professor in the University*, where he was likewise a very *active Elector and Examiner*, he never pretended, as I was informed, to *examine the Candidates in the Oriental Languages*; but called only for a *Pindar* to puzzle them with, as the properest Way of trying the Merit of an *Hebrew Professor*. This, I presume, will be enough to justify what I have said on this Occasion; and he has not, we see, after all, the Courage to deny it directly; having nothing more to say for himself, than that he understood a good deal of the Matter *near forty Years ago*.

I had observed likewise in this Paragraph a direct and evident *Contradiction* between the *Specimen* and the *Proposals*; for though he promises here to give in his *Notes* all the known *Readings of the five first Centuries*, yet he has omitted several *Authorities within that Period*, which Dr. Mill had taken notice of, as *Hilarius, Irenæus, Tertullian*, v. 2. 5. 14. besides some of the *old Versions*; and instead of *confining himself*, as he pretends, to those *first Ages of the Church*, he makes as much use of some *Authorities of inferior Date* as of all the others
put

put together; more particularly *Aretbas*, a *Writer of uncertain Age*, who, as all Authors agree, could not be earlier than about the middle of the sixth Century, tho' placed by some as low as the tenth; yet our Editor roundly affirms him * to have flourished in the fourth or fifth. *Gregory Palamas*, another of his Authorities, is truly a modern one of the fourteenth Century, and he condescends even to be greatly obliged to our printed Editions; to all which he has not thought fit to make the least Reply in his Answer.

* P. 42.

Paragraph the Fifth.

The Author is very sensible, that in the Sacred Writings there's no place for Conjectures or Emendations. Diligence and Fidelity, with some Judgment and Experience, are the Characters here requisite. He declares therefore, that he does not alter one Letter in the Text without the Authorities subjoined in the Notes. And to leave the free Choice to every Reader, he places under each Column the smallest Variations of this Edition, either in Words or Order, from the received Greek of Stephanus, and the Latin of the two Popes Sixtus V. and Clemens VIII. So that this Edition exhibits both it Self, and the Common ones.

REMARKS.

I have already given the Reader some proper Hints, how to judge of our Editor's Pretensions to the Characters here given of a good Scripture-Editor; but tho' he takes no notice of the rest, he lays hold however on the Concession I had made, that his whole Life had been spent in Critical Niceties and Grammatical Observations on prophane Authors, and for this, he says, † he is the fitter to give an Edition of the New Testament; but I will venture to say even quite the contrary, that for this he is very unfit to give any Edition of it at all.

† P. 36.

And here his old Friend *St. Jerom* happens to leave him in the lurch; but that's no Matter, he'll say; for he never yet valued any Friend who would not go thorough Stick with him. *St. Jerom*, as we may see in the Passage of my Title-page, tells us a Story of full as great a Critic as himself, that was so entirely engaged in the Study of Classical Letters, that he knew just nothing at all of the Holy Scriptures, and yet like our Editor too, must needs be exposing his Ignorance by prating and meddling with what

he did not understand. Our Editor, we know, spent above ten Years (the best and most vigorous of his Life) in giving only an Edition of Horace; and what is this, but in the Expression of a Learned Author,

Solido decennio infelicitissime & sine fructu nugari.

For tho' this be the *most allowed and celebrated Instance of his Learning*, yet a great Part of his Time and Pains was employed, as I could easily make appear, in *depraving and corrupting the Text of his Author, for want of understanding him: and the unwarrantable Freedoms he has taken with profane Authors*, will be so far from recommending him, that they must make all Men of Sense afraid of *trusting him with the Correction of the Sacred ones*. But let him be never such an Editor of *Classics*, yet what's all this to an *Edition of the New Testament*? Or, as St. Jerom says, ⁽ⁿ⁾ *What has Horace to do with the Psalms? Virgil with the Gospels? or Cicero with the Apostles?* Every body knows what a Difference and Contrariety there is between the *one and the other*; not only in *their Sentiments*, but in *their Stile, or Manner of expressing them*; and an Editor who seems so fond of making the *Apostles * speak pure, polite** p. 341 and *elegant Greek*; whilst he is intent upon giving us a *correct Text*, must necessarily give us a *new one*.

I am very far from being an Enemy to *Classical Letters*; and look upon them, not only as *ornamental*, but highly *useful*, and even *necessary to a Divine*; but still I must affirm, that *this kind of Learning alone, without Skill and Experience in the Sacred and Apostolical Writings*, is so far from qualifying a Man for an *Editor of the New Testament*, that it will necessarily lead him into *Error and Mistake*, and make him only *corrupt the Text*, whilst he pretends to be *mending it*.

We cannot have a *surer Proof and Demonstration* of what I am asserting, than from *our Editor himself*, who, in his *Controversy with the Honourable Mr. Boyle, about Phalaris's Epistles*, had confidently asserted, that *ωπεδιδωμι* never signified giving before, but only betraying; that *διδωμι* never signified simply following after, but only pursuing as a Persecutor; that *δουαριεσς* never signified Maidens or Women in general, but

⁽ⁿ⁾ Quid facit cum Psalterio Horatius? cum Evangeliiis Maro? cum Apostolis Cicero? Hier. ad Eustoch.

only Daughters; and tho' these Observations might perhaps be generally true as to prophane Authors, yet they were found to be certainly false in the sacred ones, as appeared by many Instances brought from the Gospels and Epistles; upon which the Learned and Ingenious Author makes (*) this very just Reflection, that so profound a Græcian and Divine should have looked a little into the New Testament, before he had pronounced such rash and groundless Assertions.

Our Editor however, to make good his Argument, tells us,
 * p. 36. * that the World has seen enough what poor Work is made in this kind by meer Theologues without Classical Letters. A Theologue, we see, is of all Creatures most contemptible to him; how does he wipe him at every turn with old Conscience †, Casuistical Drudge *, Splitter of Cases †? &c. Nay, his Friends
 † p. 35. tell us plainly, that these Theologues are so very silly as not to
 * p. 22. subscribe for his Edition, and so must needs make poor Work on't
 † p. 42. indeed by preaching on still out of the old dull Text of Stephens or Mill.

Yet what Theologues are these, I would fain know, who have made such wretched Work in their Editions of the Scriptures? The World, I am sure, has been as much obliged to some of them in this Way, as to any Men who have yet appeared in it; and owes the noblest Editions of the Bible now extant to the Learning and Industry of meer Theologues. This may be proved by such an Authority, as he himself cannot dispute, even his own Words; for in his Remarks on Freethinking, he says, (P) As Scaliger, Casaubon, Heinsius, &c. when they designed to publish a correct Edition of an Author, first laboured to procure all the Manuscripts they could hear of, as the only Means that promised laudable Success; so Stephanus, Junius, Circellæus, Walton, Fell, and Mill proceeded in the same Method. All these, except Stephens, says he, were Christian Priests, that is, as profound, true Theologues as ever were. But we see how desirous he is to make up Matters with these Freethinkers, and for the civil things he once said of the Priests, resolves to make them Amends by paying off the poor Theologues.

* p. 36. But he checks * me here very properly with having forgot that he had preached eight Sermons about thirty Years ago at Mr. Boyle's Lectures; and he might have added two more since

(*) Vid. Dissertation upon Phalaris's Epist. examined by the Honourable Mr. Boyle, p. 68. (P) Part 1. p. 74.

that time, one at Court, the other at the University. How therefore could his whole Life be spent in Critical Niceties? The Reflection I own to be just, the Sermons were quite out of my Head; but since he has put me in mind of them, I must do him the Justice to confess, that they are undeniable Proofs of his profound Skill and great Experience in Theological Learning; and it is well for him he went no farther; for he might otherwise have been in danger of passing for as meer a Theologue as his two Predecessors Barrow and Pearson.

And now he is very severe upon me for the Choice of * my * P. 36. Motto in the Title-page of my Remarks: For whilst I thought to have given a Hint by it, how our Critic was like to lay about him, in mangling the sacred Text, Peter Burman, it seems, from whose Oration it was taken, was all the while only in Jest; but what's that to the Purpose, except he could prove me to have been in Jest too? If a Dutch Orator will needs be talking Sense the wrong Way, why may not I take the Liberty of turning it to the Right? The Sense of a Motto is not, I presume, to be looked for only in the Author from whom it was borrowed, but in the Application of the Borrower. But he thanks me kindly † for my mention of Peter Burman, and takes the Op- † Ibid. portunity of paying his Compliments upon this Oration of his, which, he says, is a very fine one in its Way, all writ in Lucian's Manner, a thorough Irony and Jeer. And it is indeed as thorough a Jeer as ever yet appeared, and as dull an one too, upon the Church, the Clergy, and every thing serious and sacred in the Practice and Principles of both; it is just, as he tells us, to let his Audience know, that to make a profound Theologue there's no need of any Skill at all, either in Languages, or History, or Eloquence, or Critic.

We have one feeble Fling more, says he, * and this Paragraph * P. 37. is done; and yet this feeble Fling, which he makes so light of, is nothing less than a glaring Contradiction between his Specimen and Proposals. He declares that he will not alter one Letter in the Text, without Authorities subjoined in the Notes; and yet I have shewn that he has altered many Letters in the Greek, without subjoining any Authorities; and made a verbal Emendation in the third Verse of the Latin, even contrary to all the Authorities he ever saw. As to the first, he says, † that the Reason † Ibid. of Literal Emendations could not be made appear in this short Specimen; as if his Specimen, let it be as short as he pleases, had not as much Room in Proportion, as any other Part, or

the *whole* of his *Edition*. But observe a little, how *acutely* he defends himself. He had undertaken to *subjoin* the Reason of every *literal Alteration*; but now he says, 'twas *not to be done*; the Reason of such *Alterations* could not be made appear, that is, I had charged him with a *Contradiction*, and he owns that he had *promised an Impossibility*. As to the *verbal Emendation*, tho' he had, he says, no *Manuscript* for it, yet he had such *cogent Reason* as is equal to *Authority*. But to shew him, that I have no Mind to quarrel with him merely for *Letters*, or an *Alteration* or two of the *Latin Text*, I will produce a *Greek Emendation* he has made, [v. 8.] viz. ἱελεψα changed by him into ἱελεπον, in all the *three Editions* of his *Proposals*, without the least *Syllable* subjoined in the *Notes*, either of any *Authorities*, or any of his *cogent Reasons*. But there might not perhaps be *Room enough* for this neither within the *Compass* of so short a *Specimen*; and this indeed must be said for him, that no *Editor* ever contrived to husband his little *Room* more *dextrously*; for many of his *Emendations* appear with no longer *Train* or *Attendance* after them, than that only of a *single Manuscript*.

Paragraph the Sixth.

If the *Author* has any thing to suggest towards a *Change* of the *Text*, not supported by any *Copies* now extant; he will offer it separate in his *Prolegomena*; in which will be a large *Account* of the several *MSS.* here used, and of the other *Matters* which contribute to make this *Edition* useful. In this *Work* he is of no *Seet* or *Party*; his *Design* is to serve the whole *Christian Name*. He draws no *Consequences* in his *Notes*; makes no *oblique Glances* upon any *disputed Points*, old or new. He consecrates this *Work* as a *κεῖμηλιον*, a *πῆμα ἱσαῖ*, a *Charter*, a *Magna Charta*, to the whole *Christian Church*, to last when all the *Ancient MSS.* here quoted may be lost and extinguished.

REMARKS.

* P. 37. Our *Editor* is here very severe upon me for being so mute
* where so fair an *Occasion* was given me of displaying my
Parts, and for taking no notice of the *plausible Topics* he had
thrown in my Way, viz. *Emendations* and mere *Conjectures*,
not supported by any *Copies* now extant; of no *Seet* or *Party*; no

†

Regard

Regard to any disputed Points. The Topics, I own, are good and fruitful; but they did not at that time come at all within the Scheme or Design of my Remarks. He was here giving us an Account only of what he designed to do in his Prolegomena, a Work, which we have not yet seen any Specimen of; and my Business was only to dispute about Fact, and to meddle no farther with his Edition, than as it was exhibited and appeared in his Proposals; however, if we live to see his Prolegomena published, he will hardly have any Reason to complain of my neglecting him; for I shall be very ready to do him Justice on the Occasion, and let his Subscribers know what a Pennyworth they have got for their Money. But is it not strange in the mean while, that he should be so smart upon me in one Part of this Paragraph, of which I had not taken the least Notice, and yet have nothing at all to say to me in the other, of which I had taken so much? Is not this like a true Bully, to vapour and swagger when the Coast was clear, yet sneak presently out of sight as soon as an Adversary appeared? And yet I had said enough here, one would think, to make it scandalous for him to be silent, either as a Critic or a Christian; I had proved upon him a manifest Blunder and Solecism in the Use and Application he had made of a Classical Greek Word; I had shewn his Insolence to be but little short of Blasphemy, in the Stile he assumed of granting Charters to the Christian Church; all which he thinks sufficiently answered by calling it an aukward Ridicule upon Καμήλιον and Magna Charta.

We have had Great and Learned Editors of the Bible from all the principal Countries of Europe; but I defy e'er a Gascon, Italian, or Spaniard of them all to shew me such a piece of true, genuine Rhodomontade as this very Paragraph.

Having already shewn us how accurate and correct he is in the Use of his Greek and Latin, he comes now to give us a Specimen of the great Propriety of his English: For in this Paragraph, having promised Immortality to his Labours, he tells us, that his Edition is to last, when all the ancient MSS. are to be extinguished. This Extinction of Manuscripts I have, it seems, cavilled at in my Remarks, as a barbarous Phrase. But I cannot make our Critic apprehend, that I mean any Solecism or Absurdity in the Expression, but a Cruelty only and Barbarity in the Thought of extinguishing Manuscripts; it cannot enter into his Head, that to extinguish, is properly applicable only to Fire, either real or metaphorical; either the thing it self, or some-

thing analogous to it; but he still blunders along for a whole Paragraph together, to prove by many Instances of History, that as cruel as the Thought is, it is however a true one; and that Manuscripts have really been extinguished in several Ages and Countries by Jews, Turks, Infidels and Hereticks. Some of his Instances are pleasantly ridiculous; the Library of Alexandria, says he, * consisted of nothing else but Manuscripts; and were not the Manuscripts extinguished when the Library was burnt? Again, whence have we our famous Manuscript at Cambridge? Was it not from a Monastery in Lions? And how could ours have been preserved, when the Monastery was plundered, if its Manuscripts had not been extinguished? From these Premises he concludes, that our Master's Thought is not so barbarous, as our Censor's Cavil is ignorant and silly.

The Reader must needs think him strangely destitute of Friends, that he had no body near to advise him on this Occasion; to hinder his exposing himself at this Rate. Where was his Overseer and Corrector Mr. John Walker? Why could not he let him know, that the World would never endure such Trumpery? Some body should indeed be so free, as to tell him that he is now grown old; that his Parts and Learning are plainly running upon the Dregs; that 'tis time for him to have done, and think of quitting the Stage, before he be quite biffed off.

Paragraphs the Seventh and Eighth.

To publish this Work, according to its Use and Importance, a great Expence is requisite: It's design'd to be Printed, not on the Paper or with the Letter of this Specimen, but with the best Letter, Paper, and Ink that Europe affords. It must therefore be done by Subscription or Contribution. As it will make Two Tomes in Folio, the Lowest Subscription for Smaller Paper must be Three Guineas, one advanc'd in present; and for the Great Paper Five Guineas, two advanc'd.

The Work will be put to the Press, as soon as Money is contributed to support the Charge of the Impression; and no more Copies will be Printed than are subscribed for. The Overseer and Corrector of the Press will be the Learned Mr. JOHN WALKER of Trinity-College in Cambridge; who with great Accurateness has collated many MSS. at Paris for the present Edition. And the Issue of it, whether Gain or Loss, is equally to fall on Him and the Author.

RE-

REMARKS.

From *these two Paragraphs* I have observed, how this great and glorious *Design*, under Pretence of doing Service to common *Christianity*, dwindled here at last into a *meer Money-Project*, contrived and pursued only for *Gain* and *filthy Lucre*. Our *Editor*, in his Answer, laughs only at my *Simplicity*, for being *stupid enough* to imagine, that there could be *any thing else* in it: For without that indeed, says he, † *what Sense, what Use in Proposals?* We would have had him published, I warrant ye, some *whining, canting Advertisement*, to beg the *Advice* only and *Assistance* of the *Learned*; to desire no other *Contributions* than of *Manuscripts* and *Materials*, proper for so great and pious a *Design*. No, no; he knows too well the *Sense* and *Use* of *Proposals*; and it cannot be denied but that *those now before us* are the *most compleat* in their Kind, the *most effectual* for carrying on the *Learned* and *Laudable Trade* of *begging*, that ever before appeared. How artfully does he *barter* and *higgle* with us here, to *quicken the Market*, and gain his *Price* upon us? But of this I have already said enough in my former *Remarks*. † p. 38.

However, since he has been so kind, as to let us into the *Secret* of the *true Use* and *Sense* of *Proposals*, viz. the *begging Subscriptions*, I shall in return give him a *piece of Advice*, which he may probably find *Reason* to thank me for; that is, to get his *Proposals* read in *Churches* by way of *Brief* on *Sundays*. This, I am confident, must be the ready *Way* of making the *best Penny* of them, he may easily try the *Experiment* in his own *Archdeaconry*; and in making the *Essay*, * *must needs reap glorious Fruits* of his *Sagacity* and his *Labour*; for *twenty Churches burnt to the Ground* can never draw our *Money* from us so freely, as the doing so *signal a piece of Service* to the *whole Christian Name*. * p. 20.

SPECIMEN. See the Specimen in my former Remarks.

REMARKS.

We are now come to a *Review* of his *Specimen*; where our *Editor* makes himself very merry with what I have said about his *borrowing all his Materials* from *Dr. Mill*: For he demonstrates † by a *nice* and *curious Calculation*, that of *sixty Emendations*, † p. 40, &c.

ditions, which he has made in the Text, the Doctor agrees with him only in four; dissents from him in three; starts one contemned by our Master; who has fifty-two yet remaining entire to himself, his own proper Goods and Chattels.

Vide quantum timeam cachinnos tuos ut etiam nunc eadem ingeram. Hieron.

But he may laugh as much as he thinks fit, I shall however stick to my *Point*, and give him the Pleasure of affirming *once more*, that *all his Materials* are borrowed, or *stoln*, or *plunder'd*, call it which he pleases, from *Dr. Mill's Magazine*.

The *Doctor's Design* in his *Edition*, was, as I have before observed, to subjoin to *Stephens's Text* all the *various Readings* now known, with their *distinct Authorities*. This our *Editor* calls a *Promptuary* to the *Judicious and Critical Reader*; and from this *Promptuary* has taken every *single Reading*, without one *Exception*, of all *those fifty-two* which he so confidently calls *his own*. And what is this, I would fain know, but *stealing from Dr. Mill*? Was ever any *Theft* more evident, or more fully proved than this? *The Goods* are found upon him; are known to be *Dr. Mill's*; and he himself has *owned the Fact*.

There's another of his *Remarkable Contradictions* very proper to be taken notice of here. He told us, we know, and took a great deal of Pains to prove it, that *Dr. Mill had put all his various Readings upon equal Credit to the great Offence of many good Persons*; yet now he has been labouring for a whole

* p. 41. *Page together* *, to prove just the contrary; that he was so far from putting all his Readings upon equal Credit, that in this single Chapter of the Specimen, he had distinguished four of them as true; three others as false; and one as dubious.

† p. 40. But our Editor informs † us here, that his *Design* in this *Edition*, is no more than to give us an accurate or authentic Greek Text, or as he explains it in another Place, * to restore the

* p. 32. Text to *Truth, Certainty and Order*; a Design truly modest and worthy of himself. He designs only to do that, in relation to the Greek; which he had charged as a kind of Impiety upon the † *Papists*, for executing only in the Latin, viz. the authorizing and authenticating a particular Edition. Out of the Plenitude of his Power, and by his single Authority he declares his own Greek Text *Authentic*; yet will not allow to two successive

† p. 26.

cessive Popes. (q) *assisted by the most Learned Men of Europe, and backed by a Council, to declare the same of a poor Latin one.* Nay, he goes much farther than *the Church of Rome*; for his *Edition* must not only be *authentic*, but *accurate too*; whereas the *Council of Trent* contented themselves with making the *Vulgate Version* *authentic* to the People, but did not pretend to call it *accurate* or without Faults, but quite the contrary.

Rob. Stephens's Edition of the New Testament has been universally received and acquiesced in by all People, *Protestants* as well as *Papists*; tho' not as the *very Original Infallible Text*, yet as in the main a *very correct one*, or at least not grossly corrupt and imperfect. Nay, our Editor himself has formerly given it the high Character of a *beautiful and generally speaking accurate Edition*, which, as he says, (r) *has ever since been counted a Standard, and followed by all the rest.* Yet after all, he now pretends to have discovered in this *very Text of Stephens* * *above sixty Faults, within the Compass of one and twenty Verses.* * p. 42. If this Proportion be observed through the whole, what a monstrous Number must the Corruptions amount to? They must make at least, I dare say, twenty thousand. And is not this absurd and incredible a priori, 'as he calls it? Is it not a direct Contradiction in Terms, that an Edition should be generally accurate, and yet so scandalously faulty? Must not the Christian World have been infatuated and himself too, for admiring so long an Edition as correct, which appears at last, to be more corrupt and interpolated, than even the very vilest of all the recent, * *scrub,* * p. 33-34. and scoundril Manuscripts he talks of?

But we shall soon see a good Account of this Difficulty, and how easy it is to find such Faults as he does, with Stephens, or any other Editor whatsoever, by examining some of his principal Emendations, that are to make this Text of his so accurate and authentic. I had taken notice of one of them, in my Remarks, as a Taste of his great Sagacity and Judgment; but this he is pleased to call † a nauseous Taste of my own Arrogance and Pedantry. In the second Verse of his Specimen he has put *ἐν τοῖς καὶ ἐν τοῖς* into the Text, instead of *ἐν τοῖς καὶ ἐν τοῖς* which all other Editors but himself had preferred as the genuine Reading. Now this Alteration of his is so far from adding any Accuracy or Correctness to the Text, that I will maintain it to be a downright Corruption of it; a meer Blunder of his own, for

(q) Vid. Serm. on Popery.

(r) Rem. on Freethink. part 1. p. 68.

* p. 31. want of his Characters requisite; * Judgment and Experience in the *Stile* and *Writings* of the *Apostle*. I have observed, that the *Phrase* is a pure *Hebraism*, and that the *Hebrews* have no other *Way* of expressing themselves on the *Occasion*, but by a *Repetition* of the same *Word*; of which I gave a few *Instances*.

† p. 42. But here he tells us, † with his usual *Wit* and *Smartness*, that my three *Hebrew Particles*, when *stript* of their *Garb*, are no more, than *Mizzeh umizzeh*, *Mippo umippo*, *Hennah vehennah*; and I should have wondered indeed very much, if they had proved to be any thing else; it is just as witty, as to say, that his boasted *Criticism*, when *stript* of its *Grecian Dress*, is no more at last, than *enteuthen kai ekeithen*. But let them look as simple and naked as he pleases; I am however content with finding them to be just what I could wish them; just what I designed them; and just enough for my Purpose.

It being allowed then, that the *Hebrews* always express this *Phrase* in the *Old Testament*, by repeating the same *Word*; I observed next, that the *Septuagint* likewise in their *Translation* follow the same *Manner* in *Greek*, rendring it by *ἡδὲ καὶ*; *ἡδὲ καὶ*; *ἡδὲ καὶ*; *ἡδὲ καὶ*. It is therefore highly probable, that *St. John*, who was a *Hebrew*, should preserve the constant *Idiom* of his *Native Language*, and when writing *Greek*, should (as all the other *Apostles* generally do) copy after the *Stile* of the *Septuagint*. The *Critics* tell us (†) besides, that *St. John* of all the other *Sacred Writers*, abounds more particularly in *Hebrew Phrases*, and that to understand the *Sense* of his *Writings*, it is as necessary to know *Hebrew* as *Greek* it self; which gave me *Occasion* to say, that it is not possible to imagine, that he could use any other *Phrase* in this *Place*, than the old *Reading* which our *Critic* has rejected. But to make this *Point* still plainer, I will prove it to him for once, in his own *Way* of *Reasoning* which he is every where so fond of; and shew him, that besides these *Arguments a priori*, which are as strong and convincing as the *Nature* of such *Proof* will admit, we have *Fact* and *Demonstration a posteriori* to prove the *Truth* of what I am asserting: For in the only other *Place* of this *Apostle's Writings*, where he has *Occasion* to use this *Phrase*, he uses likewise the very

(†) *Minds* quàm ceteri *Evangelistæ* *Græcè* locutus est; *Hebraicis* *phrasibus* abundat, ut *Hebraici* *Sermonis* peritia, non minùs quàm *Græci*, ad *sensum* *sententiarum* assequendum sit *necessaria*. Cardinal. Tolet. *Argum. Comm.* in *Joan.*

same Words ἐν ἑαυτῷ καὶ ἐν ἑαυτῷ, John xix. 18.] without any disputed or various Reading at all upon it. But this our Editor takes not the least notice of, thinking it either of too little Moment to be answered by him, or of too much; the Reader may judge which.

And now let us consider, what he has to say in Defence of his Reading. He first tells us, * that the Sense of either does * p. 42. not differ in a Tittle, which is so far from being an Excuse for him, that it is even quite the contrary: For what Occasion had he then to change a Passage, which all the Editors before him had allowed to be genuine; and which is the constant Phrase of the sacred Writers; in order to foist in a new Expression of his own, which is not so much as once to be found in all the Scriptures, either of the Old or New Testament? He tells us besides, † that St. Jerom in his Latin Version of the Hebrew, varied † Ibid. the Phrase, and translated [mippro umippro] ten times [hinc & inde] for once [hinc & hinc]. And what does he get by this, but to prove only that this Father, in his Translation, did not in Fact stick so closely to the very Words, as he would make us believe; and that if we were to follow his Latin so scrupulously, as he would persuade us, it would, as I have said, lead us only to corrupt, instead of correcting the Text? But his main Excuse is, that he was governed here by Authority, in the making the Alteration; that is, he found eight Manuscripts, as he shews in his Notes, which declared for it; and yet he might find without doubt, if he pleases, at least twice the Number declaring against it. But supposing still, that all the Copies were agreed in his Favour, yet in the third Verse of the Latin, we find him over-ruling the united Testimony of all the Manuscripts in the World, for Reasons which he calls as convincing * and * p. 37. cogent as any Authority; and yet he will not pretend that those Reasons are half so cogent, as what I have produced in this very Instance directly against him. But he has had an Opportunity, he tells us, † to hear one of the best Judges in England † p. 40. say, after he had carefully read over his Specimen, that of his sixty Changes of the Text, there was not one but what should be there, as every knowing Man would allow. And yet here I will still join issue with him; and if he can produce one Man (excepting two or three of Trinity-College) that passes either for a wise or learned one, who will declare this very Emendation to be just, and preferable to the old Reading; nay, who will not own it

it to be *spurious and corrupt*; I promise not to say *one Word* more against *his Edition*, nay to be content even to *subscribe* for it my self.

In the 8th Verse, we find in *Stephens's Text*, καὶ ὅτι ἤκουσα καὶ ἔλεψα ἑπτα πρὸς κυνήσαι ἑμπερθεῖν τῶν ποδῶν τῆ ἀγγελίας] where, as I have already observed, he has changed [ἔλεψα into ἔλεπον] *contrary*, we see, to the Construction of the *two other Verbs*, to which it is joined in the same Sentence, immediately before and after it, and yet without assigning the *least Reason*, or producing so much as a *single Authority* for it; but whilst he is altering here *so arbitrarily*, it is strange that he should take no notice of the *very next Word* [ἑπτα] a *Word*, so far from being one of his *polite and elegant ones*, that it can hardly be accounted *Greek*; and tho' we find it sometimes in the *Scripture*, yet never, I believe, without a *various Lexion*; and in this *very Place* the *Complutensian Edition* and some *Manuscripts* have instead of it ἑπτεσον.

But the *chief Emendation* we find here is still the *most unaccountable*; being evidently *false and ridiculous*, viz. πρὸς ποδῶν instead of ἑμπερθεῖν τῶν ποδῶν] the *Hebrew Phrase* on this Occasion is, *before the Face of his Feet*. *St. John* sometimes uses the *very Hebraism*; as *Rev. iii. 9.* πρὸς κυνήσωσιν ἐνώπιον τῶν ποδῶν σου] sometimes *that*, which comes the *nearest to it*; the *very Expression*, which our *Editor* here rejects, as in this *same Book of Revelations*, xix. 10. καὶ ἑπτεσον ἑμπερθεῖν τῶν ποδῶν αὐτοῦ πρὸς κυνήσαι] without any difference of *Reading*, observed upon it in any *Author* or *Manuscript* whatsoever. But our *judicious Critic*, without any *Regard* to, or indeed any *Notion* of the *Apostolic Stile*, has thought fit to change the *Phrase of the Text*, into [πρὸς ποδῶν] an *Expression wholly unknown* to the *sacred Penmen*; not once to be met with in the *New Testament*; and yet he has no better *Authority* for the *strange Freedom* he is pleased to take, than that of a *single Manuscript*. But his old *Argument*, *scribe meo periculo*; which is of so much *Use* to him in his *Criticisms on profane Authors*; must be understood likewise here, to supply the *Defect* of his *other cogent Reasons*.

In the 5th Verse, instead of the common Reading, καὶ χρεῖαν ἔχοντες ἰσχυροὺς καὶ φωτὸς ἡλίου] he has given us, καὶ ἔχοντες χρεῖαν φωτὸς ἰσχυροὺς καὶ φωτὸς ἡλίου] with what *Justice* I shall not at present examine; all that I would now observe upon it is,

is, that for the Support of *this Alteration* he has *falsly alledged the Authority of the Coptic Version*; which I find to be *directly against him*, as appears by the *Translation of it*, published by *Dr. Wilkins*, where *this Passage* runs thus; *neque opus habent lumine in illâ, neque lumine solis.*

In this Verse likewise the *common Editions* have φωτίζει αὐτούς] *illuminat illos*; which our Editor has thought fit to change with no great Reason, into φωτίζει illuminabit] but this might perhaps have been allowed him, if it were not for the other Part of his *Emendation*, supported by the *slender Authority of a single Manuscript only* and a *Modern Greek Author*, viz. φωτίζει ἐν αὐτοῖς, instead of αὐτοῖς] which is another *new Phrase of his own*, never once made use of by the *sacred Writers*, who constantly express themselves without one Instance that I can find to the contrary, in the *very Form and Manner of Construction*, which he here rejects; as *St. John* again particularly, in the *Chapter before the Specimen*, xxi. 23. φωτίζει αὐτήν] and in his *Gospel*, i. 9. φωτίζει πάντα ἀνθρώπων] Surely there never was a truer *κακοζήτεια* than this; a more senseless, absurd *Affectation of altering* contrary to all Reason, Judgment and Authority, as if the Merit of an Edition depended merely on the Number of the Alterations it exhibited; but he had a Mind, I presume, to demonstrate by Experiment the Truth of an Assertion he had formerly made, (*) that if we were to put all the thirty thousand Readings into the Hands of a Knave or a Fool, yet with the most sinistrous and absurd Choice he could not extinguish the Light of any one Chapter.

In the 11th Verse we read, καὶ ὁ δὲ δίκαιος δικάσων ἐστὶ, καὶ ὁ ἀγνός ἀγιάσων] where instead of [δικάσων] he has put [δικαιοσύνην ποιῶν] into the Text, as the *Complutensian Editors* had done before him. But tho' there is, I confess, the Shew of great Authority for the Truth of this Emendation, yet it seems still very clear to me, that [δικάσων] is the true, original Reading; and that the other crept pretty early into the Text from the Margin, where it had been placed by way of Paraphrase or Explication; which Dr. Mill has intimated likewise in his Notes as his Opinion. It is to such Marginal Notes, as I have before observed, that we owe most of the Interpolations of the sacred Text. And 'tis likewise hardly credible that

(*) Vid. Rem. on Freeling. part. i. p. 76.

a Phrase of so difficult and obscure Meaning as [δικαιωθήτω] could ever juggle out of its Place, one that was clear and obvious, and which no Transcriber could boggle at; but the contrary is very probable, and very common, in all such Cases, throughout the Scriptures. The Latin Translator, whose Business was to regard the Sense, would naturally give us what he found in the Margin, or what occurred perhaps to himself as the *only* Meaning of the Passage; and so might prove afterwards the main Authority for taking into the Text, what at first was but a Paraphrase upon it. But what above all confirms me in this Opinion, is the very Authority of St. Cyprian, which our Editor hath produced to confirm the contrary. He tells us, that St. Cyprian interprets this Passage by [justus justiora faciat adhuc] But he either does not know, or is pleased to conceal, how the last Part of the Sentence is likewise rendred by him, viz. [similiter & qui sanctus est sanctiora] which makes it evident and certain that both the Branches of this Sentence stood in the same Form and Construction with each other in St. Cyprian's Copy; and that [ὁ δίκαιος & δικαιωθήτω] was read as undoubtedly by him, as [ὁ ἅγιος & ἁγιασθήτω] which last no body disputes.

But what is most remarkable in this Place, is to find him once more falsely producing the Authority of the Coptic Version, in Confirmation of this Reading; when it is in Fact directly contrary to it; agreeing altogether with that of Stephens, as translated by the Gentleman above-mentioned, viz. [justus justificet se, sanctus sanctificet se] thus like an experienced Officer, by a false Muster-roll of Authorities, he gains the Pay and Credit of Forces, he cannot produce; but he was confident here, again, I warrant ye, that by keeping his own Counsel, he should have rendred all Discovery impracticable, yet the Observation was made and communicated to his Friends, (as I was accidentally informed) by a Learned Foreigner residing at Oxford, who was without doubt not a little surprized to catch an Editor of the New Testament (if we could believe it to have been wilful or designed) in such a Fact and Instance of so plain a Falsification. 'Tis such a scandalous Imposition upon the World, as every ingenuous Person must needs abhor; if other Writers were to allow themselves such Liberties, what Faith, what Credit could there be among Men of Letters? But if any one will chuse rather to look upon it as a pure Mistake, and (what our

our Editor will hardly thank him for) to have been done ignorantly; 'tis however such a gross Instance of Negligence, as could not be excused in the Edition of a profane Author; much less in a Design so important as this, where the Blunder must be perpetrated to latest Posterity, in a Work already consecrated by its Author, as a Charter, and Magna Charta to the whole Christian Church.

When our Editor shall find himself able to answer these further Remarks upon his Specimen and Proposals, I shall endeavour to exercise him still, with a few more of the same Kind. In the mean while, the Reader cannot help seeing through the shallow Artifice of his taking the last Chapter of the Revelations, for the Specimen of his Edition; to persuade us, that the whole Work is already done, and nothing wanting but the Encouragement of Contributions for the sending of it to the Press. This, he imagined, would make the World crowd in upon him with their Subscriptions, to secure to themselves as early as possible a Treasure so valuable. Yet it is more than probable, that this is the only Chapter of the Book, which he has so much as attempted: For we may gather from an unwary Confession he made, when * excusing the Blunders of his Specimen; that he has not yet wrote out the first foul Draught of his Design. But as he learnedly expresses himself, † Res ipsa loquetur, the Work will shew it self: For if he had † p. 14. got thro' the rest of the New Testament, or had but read it over, with common Care and Observation, he could not have acquitted himself here so blunderingly; or if he had examined only the very Writings of St. John, he could not possibly have mistaken ἐν τῷ δὲ βιβλίῳ καὶ ἐν τοῖς ἀνδράσι: ὁμοίαι ἐν αὐτοῖς: μετὰ οὐκ ὁμοίαν ἀποδοχὴν: For the Stile of the Apostle.

And now, after all the Pains and Labour of this mighty Critic, he is like to leave the *sacred Text* just as *disputable* and *uncertain* as he found it; and it will still be as easy for other People to make free with and expose *his Readings*, as it was for him to find fault with *Stephens's*; whilst all the Service that the *Christian World* can expect from this celebrated Performance, is to have the *Text of Scripture* made *strange, awkward, and new to us*, by a *Number of Alterations*; many of which will be found at last to be *false*; more *questionable*; and all (by his own Confession) *insignificant*.

Our

2
 † p. 9.
 Our Editor concludes his Book with a very subtle Dilemma, or one of his cleft-stick * Arguments, that catches a Man on both sides. If they will needs, says he, attack an Edition before it's begun, let them put their Names to their Work; if they do not, they shall have no Answer; and if they do, they will need none. I have already had the Honour of an Answer from him even without my Name; but the Discovery of it, I find, is like to alter the Case, and make me forfeit at once all Merit and Preterence to the same Favour again. Being conscious however of no Offence that my Name has ever given; nor of any Infamy upon it, to make it odious to any Man but himself, I am not at all ashamed of producing it. And since it is, as he says, † to die with me, and be buried shortly in Oblivion; he must excuse me the reasonable Ambition of making the most I can of it, whilst I live; and that I may have some Chance for being known likewise to Posterity; I am resolved to fasten my self upon him, and stick as close to him as I can, in hopes of being dragged at least by his great Name out of my present Obscurity, and of finding some Place, though an humble one, in the future Annals of his Story.

And being willing, before we part, to give him all the Encouragement I can towards answering me, I here promise, that let him be as severe or scurrilous as he pleases upon my Person, Morals or Learning, I will not make my self so mean, as to take the Law of him, or prosecute, Printer, Publisher, or Author; I shall be content to vindicate my Character with the proper Weapons of a Scholar, and do my self Justice as well as I can; being ambitious of no greater Reputation in the World, than what I shall find my self always very well able to defend.





A TABLE OF

*Some of our Editor's apparent Contradictions
and false Assertions observed in the fore-
going REMARKS.*

*In the first Paragraph of
his Proposals.*

THE Printed Copies
of the New Testa-
ment, both of the Orig-
inal Greek and Vulgar La-
tin are taken from Manu-
scripts of no great Antiqui-
ty—recent and interpo-
lated.

Constatissima omni ex parte
vetustissimaque Exemplaria
pro Archetypis haberemus, quorum
tam Græcorum quam Latinorum
multiplicem copiam, &c. Præf.
Bibl. Complut.

*Tante præterea vetustatis ut fi-
dem eis abrogare nefas videatur.*
Præl. ibid.

*Adhibitis in consilium utriusque
lingue codicibus, nec iis sanè qui-
buslibet, sed vetustissimis simul &
emendatissimis. Erasmi ad Leo X.*

*Codices ipsa vetustatis specie
pene adorandos. Rob. Steph.*

Our Editor in his Letter to
Dr. Mill says, *Innumeras vix co-
dicum MSS. curiosè excussisti.*

And speaking of some only of
his MSS. *Atque hæc quidem talia
Exemplaria, cum aliis omnibus*

*ubivis gentium, quod sciamus longè
longèque & dignitate & tempore
antecedant neque quidquam hodie
superfit simile aut secundum.*

In his Third Paragraph.

A Labyrinth of thirty thousand various Readings, which crowd the Pages of our present best Editions, all put upon equal Credit, to the Offence of many good Persons.

Had the learned Dr. *Whitby*, and the greater Part of the Clergy, which from his Alarm took that Offence, no common Sense at that Time? *p. 32.*

Paragraph the Third.

All the various Readings put upon equal Credit to the Offence of many good Persons.

That the Readings in Dr. *Mill's* Edition, which accompany the Text, are put upon equal Credit, without Rejection or Preference, (except in some Places that make the present Points of Controversy) is certain and notorious.

Paragraph the Third.

The Author believes, that he has retrieved (except in very few Places) the true Exemplar of *Origen*.

In his Remarks on the Free-thinkers.

Dr. *Mill*, if we are to believe not only this wise Author, but a wiser Doctor, has been labouring to make the Text of Scripture precarious, by scraping together such an immense Number of various Readings, as amount to above thirty thousand. *Part 1. p. 1.*

Several Priests of greater Zeal than Knowledge have oft by false Alarms frightened others. *Ibid.*

What is it your *Whitby* so inveighs and exclaims against? *ib.*

In his Invective against my dead Friend he was suddenly seized with a Pannic, and under his Concern for the Text did not at all reflect what the Word really means. *p. 68.*

Page 41, 42.

Speaking of the single Chapter of his Specimen, he proves, that Dr. *Mill* has actually distinguished four Readings as true; three others as false; and one as dubious; all which relate to no Point of Controversy whatsoever.

And he may find, if he pleases, many more distinguished by him in the very Notes, which accompany the Text of this Chapter, *v. 5, 6, 11, 14, 18.*

In his Specimen.

He has produced but three Readings from *Origen*, and rejects them all as false.

Para-

Paragraph the Fourth.

The Author gives in his Notes all the various Readings now known, within the five first Centuries, and what has crept into the Copies since, is of no Value or Authority.

In his Specimen.

He has omitted several Authorities of the five first Centuries, which Dr. Mill has given, as *Hilarius, Irenaeus, Tertullian*, v. 2, §, 14. besides some of the old Versions.

He has cited *Arethas* about thirty times, who lived near the middle of the sixth Century; *Greg. Palamas* who lived in the 14th; the Complutensian Edition very often, and even *Erasmus*.

Paragraph the Fifth.

The Author is very sensible, that in the sacred Writings there's no Place for Conjectures; and he does not alter one Letter in the Text without Authorities subjoined in the Notes; and places under each Column the smallest Variation from the Greek of *Stephanus* and Latin of the two Popes.

In his Specimen.

He has in the second Verse and elsewhere made some literal Alterations, without any account of them at all in his Notes: in the third Verse of the Latin he has made an Emendation contrary to all the MSS. he ever saw; and in the fifth Verse has made another verbal one in the Greek, without the least Reason or Authority whatsoever subjoined or produced for it.

Page 43.

Neither Dr. Mill nor any of the other Editors take any Notice in their Collation of Manuscripts of the Order of the Words.

Mill. Prolegom. p. 132.

Exemplar ipsum quod attinet, descriptum est literis—in quibus sedulo à scriptore cautum est, ut Graeca & Latina sibi invicem responderent, verbum fere verbo, servato plerumque eodem ipso verborum ordine.

Page 42.

Arethas lived about the fourth or fifth Century.

M. Du Pin. Dr. Cave, Dr. Mill, and all who place him the earliest, say, that he lived near the middle of the sixth, others say, not till the tenth Century.

Page 14.

Dr. Mill never once dreamt of the excellent Use of the Latin Vulgate, or ever collated one.

Mill. Prolegom. p. 142.

Veterem Novi Testamenti Italianam summâ veneratione prosequimur, ejusque vel semesa fragmenta auro contra non cara ducimus. Restat jam ipsius Hieronymi inspiciamus.
Exemplar. ib. p. 81.

Page

Page 18.

Of all which, Dr. Mill, with his incredible Diligence, knew no more than our Censor.

Dr. Mill took all that heap of vicious Copies for one, and superstitiously and ignorantly made it his Idol, p. 26.

A Piece of the most unfortunate and erroneous Critick that ever saw the Light, p. 26.

The most recent, the most vile, the most contemptible of all MSS. have some Share in the Honour of his genuine Readings, p. 33.

Quis sanus would argue at this rate?

He follows such scrub MSS. and such scoundril Copies, as our Master would scorn to look into, p. 33, 34.

Omissions, the Doctor's peculiar Foible, p. 41.

Amicus Millius, sed magis amica veritas, p. 26.

Page 27.

Four or five extant Copies of the Greek are older than any Latin one; but for Copies (of the New Testament) of a thousand Years of Age, there are twenty Latin ones preserved for one Greek.

Page 28.

St. Jerom translated into Latin a complaining Letter from Epiphanius to Chrysostom, and was charged with warping the Words to Chrysostom's Prejudice.

In his printed Letter to Dr. Mill.

Tu vero, Milli doctissime, qui omnium mortalium maxime in eo studio versatus es.

Nisi reverer coram in os Te laudare, dicerem quàm longo intervallo aliorum omnium in eo genere labores post te reliqueris.

Te unum in hoc curriculum vocamus.

Omnia S. Patrum scripta, omnes antiquas versiones, & infinitam vim codicum MSS. curiosè excussisti.

As Scaliger, Casaubon, Heinsius, &c. when they designed to publish a correct Edition of an Author, first laboured to procure all the MSS. they could hear of, as the only Means that promised laudable Success, so Dr. Mill proceeded in the same Method. *Free-th.* p. 74.

Dr. Mill an accurate Examiner of MSS. p. 68.

The Learned Dr. Mill, whose (Friendship and Memory will ever be dear to me) meets with a sorry Recompence for his long Labour of 30 Years. *Free-th.* p. 1. p. 61.

Jac. le Long, a learned and most curious Enquirer after all the MSS. of the Bible, in his Catalogue of 100 of the best and oldest Latin MSS. now known in the World, tells us of none older than *Theodulphus's* A. D. 790, mentions another of the Year 795, and a third, of which he doubts, reputed to be 1000 Years old. *Vid. le Long Bibl. sacr. Par. 1709 et M. Martin's Defence of his Dissert. in Engl. p. 14.*

This Letter of Epiphanius, translated by Jerom, was not wrote to Chrysostom, but to John Bishop of Jerusalem, to admonish him to quit the Errors of Origen. *V. Hier.*

F I N I S.